THE

MISSIONARY HERALD.

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The Council of the Forward Movement.

WE hope that many are making their arrangements to attend the Council of the Forward Movement at Silver Bay, Lake George, which begins July 26 and continues to August 4. We learn that there is already promise of a large attendance of representative men, and we are confident that all who go will enjoy a season of spiritual as well as of bodily refreshment. For full information address, Luther D. Wishard, 287 Fourth Avenue, New York, N. Y.

A New Mission in China.

FOR many months past, plans have been in contemplation for the establishment of an undenominational mission in China, to be manned and managed by graduates of one of our great universities. The details of the plan have not as yet been perfected, so that definite announcement cannot now be made. Possibly some statement may be given to the public by those directly interested not far from the time these pages reach our readers. All that can now be said by us is that the proposed mission, while entirely independent in its management, will be in fullest harmony with existing missions, and will seek to coöperate with them as far as is practicable. Many of the promoters of this proposed mission have been allied with the American Board, and they will probably avail themselves, to some extent at least, of the Board's business agencies and experience in conducting their work. But there is no thought of withdrawing any of the constituency of the Board from its support. It is believed that by a distinct mission of its own, a missionary spirit may be engendered and sustained in the university, which shall not only bless the institution and its students, but shall prove an effective agency in the promotion of the Kingdom of God. We expect to be able in our next number to refer much more in detail to this interesting movement.

Peace in South Africa.

AGAIN the angel of peace has descended to earth after a long, bitter, and destructive campaign in South Africa, lasting two years and a half. God be praised that this warfare is ended! Its wounds will heal slowly; its scars will be seen for more than one generation, but we may look hopefully for a speedy return of prosperity. A region so rich in resources is sure to be populated by myriads of people. We believe confidently that there is coming a better day for the native races, and that the Kaffir tribes will be treated more humanely than

they have been in the past. It is not for us to pronounce as to the judgments of God as connected with the sins of man, yet one cannot but think of the treatment which the Kaffir races have received in years past from the hands of white men who bear the Christian name, as he recalls the sufferings which have come upon both Britains and Boers during these terrible years of war.

A Notable Jubilee.

The Commercial Advertiser, of Honolulu, contains a report of the jubilee meeting of the Hawaiian Mission Children's Society, popularly called "The Cousins." It was held on May 22, the fiftieth anniversary of its organization. This society was organized for the purpose of cultivating the social and missionary spirit among the children of missionaries. It has had a remarkable history during the fifty years of its existence. Rev. Orramel H. Gulick was its first secretary, and afterwards its president, serving later on as an officer of the *Morning Star*, then as a missionary in Japan, and now as missionary to the Japanese on Hawaii. The society has enrolled some names of renown, such as General Armstrong, of Hampton, Dr. Hiram Bingham, the Gulicks (Luther Halsey, Orramel H., William H., John T.), and many others. The society had much to do with the opening of the Micronesian Mission, and several of its members have rendered personal service in that mission field. It is stated that the members of the society in 1853 numbered 153, of whom only fifty-five have died, leaving ninety-eight, or nearly two-thirds of the number, still living at the close of fifty years. This fact may well be noted as indicating the healthfulness of the climate, as well as the good habits of these missionary children, such as are calculated to prolong life. We doubt, in these days, if there can be found anywhere a society formed fifty years ago having sixty-four per cent of its membership still living. The addresses of Mr. Gulick and others, at this jubilee meeting, were most interesting and instructive. It appeared that the "Cousins" Society has contributed for mission work during the fifty years of its existence no less than $75,000, an average of $1,500 a year. We send to this vigorous and helpful organization our hearty *Aloha*.

The Presbyterian Board.

With all our hearts we congratulate the Presbyterian Board of Foreign Missions over the outcome of its financial year. In its issue for April, the *Assembly Herald* announced that the contributions of ten months of the year had fallen off over $64,000, and that in order to meet the appropriations, there would be needed during the months of March and April, $407,601. It is now announced that during those two months there was a great outpouring of gifts. When the books were closed it could be stated that, aside from a large increase in legacies, the contributions were $32,000 in excess of those of the previous year. This surely is a magnificent showing, and it is stated that it will enable the Board to restore all its property in North China, and carry a surplus to the reserve fund. Such an uprising was befitting the great and prosperous Presbyterian church. Shall not a like inspiration and blessing come to the churches of the American Board?

Financial.

THE American Board presents its monthly financial statement, with the statement of the receipts for the nine months of the year. It is one of the most important items for study in the whole magazine.

	May, 1901.	May, 1902.
Donations	$34,729.32*	$32,418.27*
Legacies	7,875.75	12,697.32
	$42,605.07	$45,115.59

	9 mos., 1901.	9 mos., 1902.
Donations	$348,880.28*	$380,401.39*
Legacies	97,879.80	105,628.57
	$446,760.08	$486,029.96

* Not including receipts for the debt.

Increase in donations for nine months, $31,521.11; increase in legacies, $7,748.77; total increase, $39,269.88.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in May, not included in the above statement, are $1,584.15; and for nine months, $83,578.56.

With this brief statement of the situation may be discovered the reason for the solicitude felt as to how the books shall close on the 31st of August, the end of the fiscal year. The donations from the living show a measure of advance, but special thanks must be given to the donor of a single gift of $20,000. We hope the living donors, churches, Sunday schools, and other organizations will see to it that their best offerings are sent to our treasurer before the close of the year. Again, the legacy account is always a doubtful factor in the receipts. If one particular legacy should be paid before the close of the year, as we profoundly hope it will be, the situation will be greatly relieved. But there is doubt in the case, and hence the anxiety. Again, at the close of last year the Board had an income amounting to above $25,000 from a particular source, but which cannot be repeated this year. How can this amount be made up without a strong effort on the part of all the friends of the Board? As you read this, please tell it to others, and with them send an offering.

From Marash and Aintab.

WE are still without further details of the religious awakening in various parts of the Central Turkey Mission. Mr. Macallum, of Marash, writes that the special interest in the churches continues, and is becoming more consolidated. The people are devoting much attention to the evangelization of the villages, and every week a number of men and women go out from the city into the neighboring towns for evangelistic work. Mr. Merrill reports that there have been marked changes and gains in the spiritual life of the college at Aintab, and that during Passion Week nightly services were held in the city, and many expressed a desire to enter upon the Christian life.

At Work Again.

A LETTER from Mrs. Tsilka, dated Kortcha, Albania, May 21, reports her as again busily engaged in her missionary work, which is in a prosperous condition. The school at Kortcha, which in its boarding school department had five girls last year, now has eight. With abounding gratitude to God and to the friends who have aided in her rescue from the brigands, she and her husband are devoting themselves with new energy to the work of evangelizing their people. It may be said also of Miss Stone, that though her labors are in another line, she is accomplishing much for missions; for through her numerous addresses she is reaching a great multitude heretofore but partially, if at all, interested in missionary work, and is leading them to new conceptions of what this work is, and of the character and abilities of those who are engaged in it.

The Letters.

THE Letters from the Missions, in this number, will be found of unusual interest. The "surprises" of which Dr. DeForest writes from Japan, will surprise others as well as himself. The accounts of the reopenings in China will give added assurance that the work in that empire is to advance rapidly in the near future.

Hindu Testimonies to Missions.

NUMEROUS requests have been received that the collection of addresses presented to the Deputation to India by prominent Hindus, and printed in the last number of the *Missionary Herald*, should be reprinted for wide distribution. This has been done in tract form, with some additions, and we shall be glad to send copies to those who desire to distribute them, especially among such as question the value of foreign missionary work, or who think that Christians of America are forcing their faith upon unwilling people in lands that are well enough off without the gospel.

Our Educational Institutions.

WITHIN a few days the reports of three mission institutions have come to hand, which may be taken as representative of the broad and successful educational work carried on through the American Board. The catalogue of Anatolia College is a very handsome pamphlet of sixty-eight pages, presenting the names of the alumni of the college, as well as of the undergraduates, and the pupils of the Girls' Boarding School, the courses of study, and other information of special interest. It is reported that of the graduates no less than sixteen per cent have entered the ministry, thirty per cent have become teachers, fifteen per cent physicians, and thirty per cent merchants. The present number of students in college classes is 114; in preparatory classes, 143; a total of 257. These students come from fifty-three different towns, in twelve provinces. The Self-help Department is designed primarily to aid students in supporting themselves, while pursuing their course of study, and at the same time giving them training in various arts. Ninety per cent of the cost of maintaining this department is covered by the sales. The total expense for a student for the year, covering tuition, lodging, board, etc., is but twelve liras, or about $52.80. The Girls' Boarding School has a roll of 205 pupils, and of its 153 graduates no less than 131 have been, or are still, teachers. The hospital connected

with the college, under the care of Dr. Carrington, has been a most efficient agency, having had 161 patients during the year, with 5,110 outpatients. The Pasumalai College and Training Institution, in our Madura Mission, reports a prosperous year, having a total attendance of 446, of whom 267 are enrolled as Christians. All the students not only read, but study, the Bible. These students come from various castes, and many who have not acknowledged their faith are convinced of the truth of Christianity. From Ahmednagar, in the Marathi Mission, Mr. Smith reports that the schools under his care have now a total of 685 pupils: in the high school, 175; in the preparatory school, 190; in the industrial school, 328. The pupils are making excellent progress in character as well as in their studies. They are happy in their work, and many of them have been received as catechumens, prior to entrance into the church. In the Industrial Department they are manifesting much skill, and are doing their work faithfully and even beautifully. It is through such institutions as these, whose reports happen to be just now before us, that we may anticipate, in the coming days, a large advance in the forces working for the Kingdom of Christ in these lands.

Special Work in Jaffna.

It is gratifying to receive from Jaffna a printed schedule of arrangements for special evangelistic meetings in which missionaries of the Church Missionary Society, the Wesleyan Missionary Society, and the American Board coöperate, seeking to reach with new spiritual influences the people of the Peninsula. These services are to extend from May 15 to November 1, three series being held each month. There is evidently a strong desire on the part of missionaries and the native Christians to attain a better spiritual life. The people of Jaffna are to some good extent evangelized. They know what the gospel is, and multitudes of them recognize its vast superiority to their own faiths, yet they fail to follow their convictions. Only the Spirit of God can lead them to the forsaking of their vain idols and the following of Christ. These special meetings, extending over a period of six months, in which Christians of various names unite, are designed, first of all, for prayer to God in view of their needs, and next, to present directly to the people an earnest appeal to choose the service of God. Let Christians in all lands join in the prayers of the Jaffnese that this land, one of the first to be reached by missionaries from America, may be not only evangelized but thoroughly Christianized.

The Word of God Not Bound.

The report presented at the recent Annual Meeting of the British and Foreign Bible Society shows that the circulation of the Scriptures during the past year surpasses all previous records. The Society has issued during the year over five million copies of the Scriptures, in whole or in part. The report closes with the following striking utterance: "Today, while the Bible is being criticised so fiercely, it is also being multiplied and distributed on a scale beyond all precedent. God's Book speaks in more tongues, and lives in more homes, and rules in more hearts, than it ever did before. Age cannot wither, nor custom stale, its miraculous vitality. In this world, the New Testament fares

often like its own martyrs; it is stoned, it is sawn asunder, it has trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. Often men have left it for dead, and buried it out of sight; but, in the triumphs of the mission field, and in the experience of the faithful, it is alive forevermore." At this annual meeting, the British and Foreign Bible Society, which has been very conservative in its course, resolved to print and circulate the Bible in the Revised Version. Significant as is this action, it is by no means so significant as is the fact that the Society has aided in the translation of the Scriptures into no less than 370 different languages.

For West Central Africa.

We have recently reported the departure of Rev. and Mrs. William E. Fay, on their return to West Africa. They are to remain a few weeks in England, where Mr. Fay is attending some lectures in an Institute devoted specially to the study and cure of tropical diseases. On May 21, there sailed from Boston Mrs. Frederick C. Wellman, with three children, and Miss Margaret W. Melville, who return to West Africa, together with Miss Diadem Bell, a new appointment. Mrs. Wellman was compelled by ill health to come to the United States with her husband, in August, 1899. After a stay of one year, Dr. Wellman returned to Africa, leaving his wife and children here, and now her health having been fully recovered, she is to join her husband at Kamondongo. Miss Melville was compelled to come home in October, 1900, and now returns with health perfectly restored. Miss Bell, who now goes out for the first time, is allied with the Canadian Board, and will be located at Chisamba. She was born and has lived in Milton, Nova Scotia, and has taught in the public schools of Nova Scotia for thirteen years, and is most highly commended by instructors and parents for her abilities and tact. In the testimonials received deep regret is expressed by those who have known her, at losing "one of the most active Christian workers at home."

MISS DIADEM BELL.

The London Missionary Society.

The report of the London Missionary Society, given at its annual meeting in May, speaks of unusual prosperity in the mission fields. The church membership increased during the year by 6,659, bringing up the total to 64,718, while 90,000 pupils are in the mission schools. But in the home department the report is not cheering. The expenditures had been $768,500, while the receipts had been $625,500, leaving a deficit of $143,000. This, added to the accumulated deficit from previous years of $183,000, makes a total deficit of $326,000. Toward this deficit about $190,000 have already been pledged, but the present crisis is a serious one, and the society is compelled to face the possibility of withdrawing from one of its mission fields. It is stated that during the sixty years of its life, from 1820 to 1880, there have been twenty-seven years of deficiency, and it is clear that the society needs a large

increase in its annual income. With its splendid history and present great efficiency, it would be deplorable if the London Society were crippled in any department of its work.

A Native Church.

THE record of one of our mission churches might well be made a pattern for some of our home churches. It is the first church in Ahmednagar, a city of about 90,000 people, and is under a native pastorate. An average of 1,200 persons worship in its edifice each Sabbath. The Sunday school enrolls 1,139 members. The church building can seat but about 500, possibly a few more. For lack of room the Sunday school meets in three sections every Sabbath morning; and in the afternoon there are four sections for preaching. Besides this, the Endeavor Society carries on five or six Sunday schools in different parts of the city, and arranges for street preaching in several districts in the afternoon. The church has a branch in a suburb two miles away. During the week there are arrangements for neighborhood prayer meetings, women's meetings, mothers' meetings, Endeavor and church prayer meetings, and classes for boys and girls, and men and women. The Endeavor Society of this church has five branches, with a membership of about 500. Who shall say that this is not a wide-awake church?

A Village Church.

THE record given above, of a city church in India, brings to mind the account recently received from Rev. Edward Fairbank, of a village church in the same mission. The place is Shingavé Tukai, in the Vadala district, where the church was formed in 1860. The report comes to us under four headings: 1. Organization: under Congregational polity, with pastor, four deacons, treasurer, Sunday school, and Y. P. S. C. E., the church is regularly connected with the Godavery Valley Association of Churches, which in turn is a sub-division of the General Association of Churches, having their center at Ahmednagar. 2. Services: Sunday school at 9 A.M. every Sunday, church worship regularly at 5 P.M., evening prayers for all the church every evening at 9 P.M., Y. P. S. C. E. meeting during the week. 3. Evangelistic work in the village itself and in all the surrounding villages, carried on regularly by the pastor, aided by deacons and other members of the church. 4. Church Expenses and Offerings: Those receiving regular salaries give, on receiving them, one tenth of their income, and those engaged in agriculture and such like pursuits, give during the harvest time. Some give a certain number of rows out of their field, following out the idea of the tithe system. Something is definitely expected from every single member of the church.

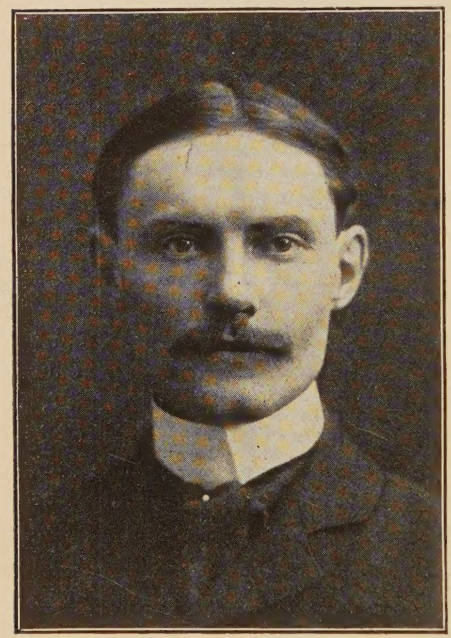
Bible Revision in China.

DR. CHAUNCEY GOODRICH, who has been engaged at Che-foo, with a committee of missionaries of various boards, in revising the Scriptures in Mandarin Colloquial, writes that substantial progress has been made, and that "the end of the New Testament section seems fairly in sight." When this is finished, Dr. Goodrich expects to come to the United States on furlough. His own impression in regard to the outlook he gives in these words:

"There will be a tremendous pressure on us by and by. I wish we had ten new men on the ground now, getting ready for their life work. The time is drawing on rapidly, when China shall no more have her eyes in the back part of her head. The Church should not have hers there either."

Recruits for India.

After their year of furlough in the United States, Rev. and Mrs. Edward Fairbank sailed, on their return to the Marathi Mission, May 28, refreshed in body, and glad to enter upon their second term of service in India. In the same vessel sailed Lester H. Beals, M.D., a new appointment to the same mission. Dr. Beals was born in Grand Blanc, Mich., and graduated as Bachelor of Arts from the University of Michigan, in 1895, and received his medical degree from the same university in 1899. While in the university he led his class in scholarship. He was a member of the Student Volunteer Band, and had charge of the class in Bible Study in the University Y. M. C. A. In 1899, he went to Madras under the International Committee of the Y. M. C. A., as a director in physical culture. After very successful service in this department, he was compelled to return to the United States for a surgical operation, from which he has now fully recovered. The Committee of the Christian Association greatly desired his return to Madras, and warmest commendations have been received as to his work and worth. He has wished, however, to enter more directly into medical missionary work, and has gladly accepted appointment by the American Board. He will be located, for the present at least, at Ahmednagar, where his services will be in great demand in connection with hospital work.



LESTER H. BEALS, M.D.

Crop Reports from China.

At this season of the year the stock markets, as well as the grain markets, of America are eagerly watching the reports as to the condition of crops in different parts of the land. It is largely a matter of speculation, and from these reports men are figuring as to money profits. In China and India there are much more serious considerations entering into the case. Shall thousands suffer the pangs of hunger, and shall other thousands die of starvation? Dr. Atwood, of Pao-ting-fu, reports that at Tai-ku, in Shansi, in mid-winter, there were about 2,300 people receiving daily a sufficient portion of gruel to preserve life, and it was anticipated that many would be

reduced to the necessity of eating grass roots and the bark of trees. Similar distress prevailed at Fen-cho-fu, and at that time there had been neither rain nor snow. We are glad to say that in the latter part of March, Dr. Atwood could report a three days' rain at Pao-ting-fu, soaking the soil so that the prospects for the early crops were never more promising. From Tai-ku, word had been received of a fall of nearly a foot of snow, which is twice the amount that has fallen there in any storm within the past two years. Dr. Atwood expresses the hope that the distress will soon be passed.

Working under Difficulties.

On the 18th of April last, it was close upon six months since there had been a drop of rain at Ahmednagar, and the mercury rose daily to 105° F. Yet the missionaries are working as if there was nothing unusual. The nearest thing to a sigh from any one of them is the short sentence, "It is hot."

Cholera in China.

Mr. Nelson writes that cholera is prevailing among the people in and about Canton. The death rate is large among the Chinese, and many foreigners have also been stricken down, but so far as now reported, no missionary has fallen.

Reaching the Interior.

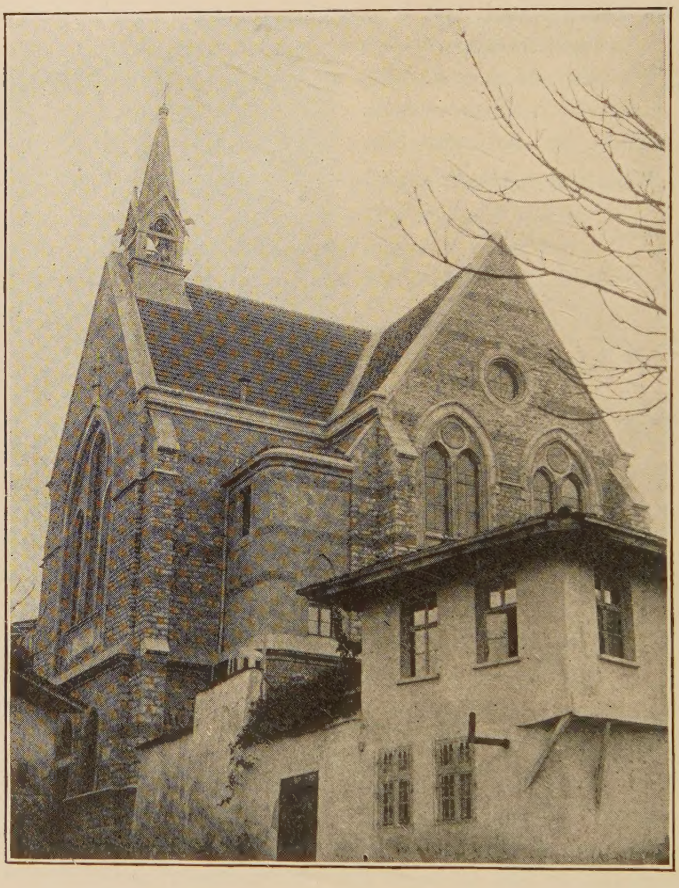
Mr. Currie, of Chisamba, in our West Central African Mission, reports the return to his home of Kanjundu, the chief of Ciyuka, whose going to the Barotse country, on the upper Zambesi, we have heretofore chronicled. He and his company arrived back at Chisamba on March 5, and Mr. Currie promises a report of the eventful journey very soon. He calls attention to the hope expressed by Secretary Means, in the establishment of the West African Mission, that, on account of the trading habits of the Biheans, who were accustomed to go far inland, there would thus be afforded a means of reaching the tribes in the interior. This hope has been realized. Rev. Mr. Coillard, of the Zambesi Mission among the Barotse, writes to Mr. Currie that the chief, Kanjundu, was faithful in preaching the gospel to the Barotse king, Lewanika, and his people, and that it was with a feeling of sadness that they bade this Christian chief good-bye, when he returned to his people in Chisamba. The way is now opened for further efforts for the people of the interior.

Overworked Missionaries.

From several of our mission fields word is coming that the great prosperity which has of late attended the various branches of mission work is telling heavily upon the health and strength of the laborers. One writes from Japan that "the great evangelistic movement on foot will surely give the mission boards a large crop of disabled missionaries before long." The signs of such a harvest are already visible. One of our laborers in Mexico, who is compelled to come to the North with his family for the summer, writes of his sorrow at leaving his field for any length of time. "The work is so new," he says, "and the workers so few; the fields so scattered, and new openings so inviting; and the new inquirers so many in all the congregations, that it is a sacrifice to leave the field even for a few months."

THE NEW CHURCH AT PHILIPPOPOLIS.

In the January number of the *Missionary Herald* Dr. Haskell, of Samokov, Bulgaria, gave some account of the new church dedicated in November last at Philippopolis, the work having been completed through the indefatigable labors of Rev. Mr. Marsh. We have now some further account of the structure, with a photograph that will interest our readers, though it hardly does justice to the building, since its location among other buildings is such



THE EXTERIOR OF THE PHILIPPOPOLIS CHURCH.

that no good point of view could be obtained. The plan for this church was formed years ago, and Mr. Marsh reports that his associates, Rev. Wm. E. Locke and Miss Ellen M. Stone, as well as himself, had this matter upon their hearts before 1895. Yet six years passed in the collecting of funds before any attempt was made to begin the structure. Contributions came from many sources, as Mr. Marsh writes, "The widow's mite, the orphans' gift, the savings of angel children, treasured by bereaved parents, the sacrifices of the poorest, have all found their way into this sacred fund, as well as

the offerings from those who gave from their abundance. Many of the missionaries have contributed annually for ten years toward the structure. It is proper to say that the largest contribution came from Mrs. Jonathan A. Lane, of Boston."

The site of the church is central, on one of the granite hills of the city, and near the old Genoese clock tower. The architect was a German, who labored faithfully in securing the best work. The ground was broken for the structure in November, 1898, and months were spent in removing the earth

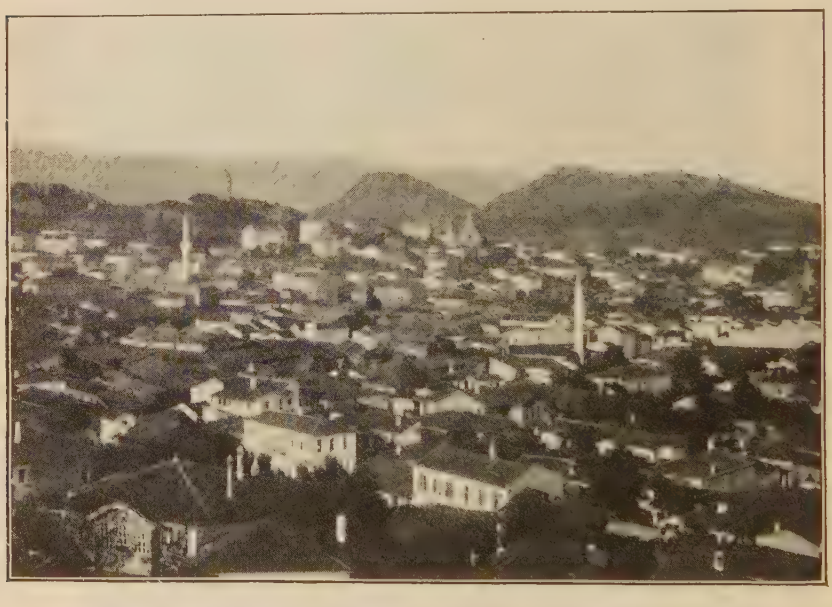
THE INTERIOR OF THE CHURCH.

and the solid rock underneath for the foundations. In May, 1899, the building was begun, and the work went on until November 10, when the structure was boarded in that the interior might be finished. There are three memorial windows over the pulpit, bearing the names, HAMLIN, RIGGS, LONG. The cost of these windows was met by special gifts. The beautiful pulpit is of solid oak timber, and bears this inscription, "In memory of Elizabeth Earle Magoun." It is the gift of a band of ladies of Grinnell, Iowa, which bears the name of the wife of the late President Magoun, of Iowa College. The fine bell in the tower bears the following inscription: "In loving memory of Isabella Davis Clarke; given by her children."

Rev. Mr. Marsh has toiled with unceasing activity, both in the collection of funds and in the oversight of the building, and we are glad to give the following extract from a letter of his in further description of the building: —

"Our plan supplies us with three rooms and a small hall below; and all the upper story, with a gallery on each side, constitutes the church. In the right and left front corners are stairways from basement to galleries. The large front room below is for chapel, Sunday school, lectures, etc. The rear rooms, with floor some feet higher than the front room, and somewhat connected with it by great opening windows, are for school and other purposes. The whole will serve us grandly in our various lines of work.

"We have done better than any architect ever believed we could. This church is a building to last for centuries. We believe there is more conscience



VIEW OF PHILIPPOPOLIS.

put into its construction than in any other building in the Balkan Peninsula. It was repeatedly said through all the work that we preached a most practical gospel to all the workmen and to the city.

"The dedication was on November 10, 1901. This was a great day for us. In spite of the constant rain, the public filled the church to overflowing. No debt remains on the church, but we regret to say that a small burden still rests on a few individuals which we hope may soon be removed. Those who have sacrificed most, rejoice most, and are most satisfied with results. We hope we may sometime have the means to secure the old building and lot at the lower corner that now so obstructs the best view of the church.

"We are profoundly grateful to God for all his help and care. Our church and community and building committee are most sincerely thankful to the many friends in many places and lands who have helped us to secure this

church. We wish they could look in upon us in a mid-week prayer-meeting in the chapel, with 150 or more present, or see a Sunday night congregation of four or five hundred. With the galleries we can accommodate 700, and we hope to see 1,000 pack the church on occasions. Often eight or ten nationalities are represented at a service. With this new building our possibilities and facilities for usefulness in this city and region are doubled and trebled, as we begin the new century. We most earnestly wish that men and women of wealth, without reducing at all their gifts to the other work of mission boards, would early in this century supply the principal mission fields at their strategic centers with churches adapted and equipped to serve Christianity and humanity seven days in the week throughout the year. This church is not a monument to any one in particular. But those who have done and endured most for it wish that it may stand, and shine, and preach, and teach, and be a memorial to those, native and foreign, who, generation after generation, in these historic regions, are seeking the redemption, and renewing, and purifying, and unifying, and perfecting of all these races and nations through evangelical and applied Christianity."

A MISSIONARY'S BENEFICENCE.

Four years since, on May 1, 1898, Mrs. Amelia A. Leonard, widow of Rev. Julius Y. Leonard, for twenty-four years missionaries of the American Board, died while in Tennessee. Mr. and Mrs. Leonard went as missionaries to Turkey in 1857, and were stationed first at Cesarea, and afterwards at Marsovan. For twenty-four years they labored with great fidelity, and were much beloved by their associates and by the people. Physical infirmities necessitated their return to the United States, and they were released from their connection with the Board in 1882, after which they resided in New Haven, Conn. Mr. Leonard died in 1893, and Mrs. Leonard five years later. It was known that these devoted missionaries maintained themselves by economical use of small patrimonies, so that it was an occasion of much surprise, on Mrs. Leonard's death, to find that by her will she bequeathed to the American Board the following sums: —

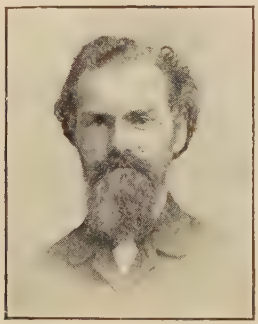
(1) $1,000 for the benefit of worthy and indigent students in Anatolia College, Marsovan; (2) $2,500 for the Self-Help Department in the same college; (3) $500 for the Girls' Seminary at Marsovan; (4) $2,000 for mission work in Turkey in Asia; (5) and the remainder of her estate, after other legacies were paid, she directed should be used "in aiding in the erection of churches or suitable places of worship in Turkey, first supplying the needs of the Marsovan field in that respect."

These legacies have now been paid, and under the last item the sum of $10,592.59 has been received by the Treasurer of the Board.

These gifts for Anatolia College, small though they are as compared with gifts to colleges in the United States, have been highly appreciated, and have been, and will continue to be, of great service to that institution. The

will of Mrs. Leonard was written in November, 1897, less than two years after the massacres and devastations throughout Asia Minor, in which Christians were martyred, and churches and chapels were burned. Those not connected with the missionary work cannot understand what burdens of sorrow all this brought upon the missionaries and their friends in Turkey. It was at this time, even before it was possible to rebuild these places of worship, that Mrs. Leonard was wisely and generously planning to aid in the work. Would that she could have seen how widely her charity would be dispersed, and what relief it would give!

The record of appropriations under the residuary clause of her will is as follows: $440 were given for a church building at Samsoun; $880, for a church at Angora; $1,386, for four churches, one at Urgub and three in the Constantinople field, viz., Bardezag, Nicomedia, and Adabazar; $2,600 for churches at five outstations of Harpoot, and one of Mardin, in Eastern Turkey, namely, at Malatia, Hoeli, Haboosi, Hulakegh, Choonkoosh, and Karabash;



REV. JULIUS Y. LEONARD.

MRS. AMELIA A. LEONARD.

$2,640 for enlargement of buildings at Sivas and Marsovan; for churches at five outstations of Sivas, namely, at Divrik, Gurun, Manjaluk, Kara Hissar, and Tamzara; $880 for church at Ordoo, in the Trebizond district; and $1,320 for churches at Iskili and Hajikeoy, in the Marsovan district.

Thus in at least twenty-two places where Christians have suffered almost unexampled destruction of life and property, churches have been restored, and the people who, notwithstanding their impoverishment, have contributed heroically, have been enabled, by the average gift of not far from $470, to again establish Christian institutions. They have been inspired with new courage and with new faith in God, as in the presence of their enemies they have rebuilt their sanctuaries.

We are not informed whether any monument of marble marks the graves of Mr. and Mrs. Leonard, but a far better monument to their memory than any towering shaft are these churches of Asia Minor, which, through their benefactions, will, by God's grace, live and thrive for coming generations.

MISSIONARIES AS SEEN BY A PASTOR.

BY REV. J. F. LOBA, D.D., OF THE DEPUTATION TO INDIA AND CEYLON.

Among the first, last, and most profound, impressions made by five months of study of Christian work and its conditions in India and Ceylon, is that of the character, the devotion, and the work of our missionaries. From the first, we were forced to say that we need never either be ashamed of our missionaries or apologize for them.

They are, first of all, from the best educated and trained men and women of our country. Many of them are graduates of our noblest and most famous institutions of learning, East and West. Not only have they all a broad and substantial foundation in the common and higher schools, but most of them, if not all, received the best training in the special lines they expected to follow when they gave themselves to this work. They are preachers, physicians, agriculturists, teachers, kindergartners, financiers, administrators, linguists, scientists. Many of them have received the most thorough and careful technical training of modern times.

Secondly: They are men and women of the very highest types of Christian character. One can not associate with them twenty-four hours without being impressed with their large views, the splendid equipoise and sanity of their judgment. Given entirely and unreservedly to the propagation of the Gospel of Christ, they are yet of no unhealthy, hectic, or fanatic form of piety.

Thirdly: They are remarkable for the ease with which they have adapted themselves to the most diverse conditions, and the most exacting demands of their different fields. Many of them having been trained for some special form of work, have yet found it indispensable to their success and the proper service of their special fields, that they should be willing to undertake forms of activity entirely different from those for which they had particularly prepared themselves. Physicians have found it necessary to become evangelists as well as healers of bodies; preachers have found it needful to be superintendents of schools; evangelists have had to administer finance and care for the wide interests of education; preachers have had to be architects, and to care even for the most humble needs of a poor and destitute people. But with the characteristic gift of American initiative and adaptedness, they have filled any place or gap needing their services.

Fourthly: No words can do justice to the self-sacrificing spirit, the tender sympathy, with which our missionaries have given themselves to this people. They have, with the utmost tenderness and gentleness, devoted themselves to the poorest, most wretched, naked, destitute, filthy, famished of peoples, not simply without murmur or complaint, but with absolute joy, — the joy of serving Christ's little ones wherever and however they found them. In a climate that saps the vigor and the vitality of the European in a short time, they have stood at their posts often far beyond the requirements of their agreement, and, deprived of almost all the comforts and the fellowships which

make our own lives so delightful even under the stress of work, they have uncomplainingly toiled on and borne the heaviest cares and responsibilities.

Criticisms are often indulged in by those who do not fully know the circumstances and conditions of life in tropical countries, to the effect that our missionaries live too richly and comfortably, served by too large a retinue of domestics. Whereas a more careful study of social conditions would in a short time convince any candid mind that life for the American in India and Ceylon can be made *possible* only with the utmost care, and protection from the heat, the vermin, the exactions of responsibilities, and the toil, to which one would need to pay no attention in another climate and under other conditions.

Finally: No words can do justice to the heroism and the self-sacrifice of our men and women on those fields. By day and night, under the most distressing circumstances, they have gone in and out amidst pestilence, danger, famine, vermin, and vipers, as if they wore charmed lives. When all fled from pestilence-stricken towns and villages, they have cheerfully and resolutely remained at their posts, caring for their little flocks, for their schools, for all the starving, afflicted, and terrified little ones under their care. It is almost impossible to write this without yielding to the temptation to name and specify instances of such devotion and courage, but that would either seem invidious or most probably include the whole of our heroic band of gentle-hearted and refined men and women, who, coming from homes of comforts and refinement, from their homeland of the largest opportunities, are there under a tropical sky, far from their loved parents, friends, and children, cheerfully and unstintedly pouring out their lives into a parched and starving land, into a people, wild, naked, sunken in the depths of heathenism, and often of immorality.

It should be especially noted that the relations of our missionaries to the Hindus are peculiarly pleasant and cordial. In a large number of conferences with the Hindus, they spoke in the highest terms of the missionaries. They appreciated their services, medical, educational, and missionary. Nowhere was it even hinted that their withdrawal was desired. But on the contrary, we were repeatedly asked to increase the force, especially of physicians and teachers. On several occasions we met both Hindus and Christians together, and their relations seemed most cordial and friendly. I am sure that nothing would surprise India more than to be told that Christianity was being forced upon her. The very reverse is true. They feel their dependence upon the Christian faith and the missionaries for the uplift and the enlightenment of India.

These missionaries are not all of equal gifts and capacities, but for devotion, intelligence, tact, sympathy, patience, and heroic courage, they have their superiors nowhere, and their equals are not common. The writer has seen the soldier in camp and on battlefield, but never has he seen the beauty of gentleness and strength more signally displayed than among our missionaries of the Cross in India and Ceylon.

HAWAII AND THE JAPANESE.

BY REV. DOREMUS SCUDDER, D.D.

Our new territory in the mid-Pacific boasts a perfect climate, the fertility of the isles of the gods, the largest volcano on the globe, scenery as unique as it is picturesque, an unrivaled missionary history, and last but not least, the double staples of sugar and social problems. One has only to visit the Islands casually and glance beneath the surface to see that our new territory is about as rich in difficult and delicate questions as it is in the production of that sweetness whose *per capita* consumption has been taken by some political scientists as an index of economic condition. And strangely enough, the two are singularly related, for it is Hawaii's sugar that has created most of her vexed problems. Certain it is that she has more of the latter to the acre than any other equal area on the earth's surface. A not over-large community, isolated from the every-day life of the world by a five to seven days' sea voyage, and a very mixed population consisting of dominant Americans; a slowly declining native race, simple hearted yet proudly sensitive; a sprinkling of adventurers from any and everywhere; a small regiment of indolent Porto Ricans; 17,000 bright, active, promising Portuguese; 29,000 industrious, resolute Chinamen, ready to intermarry with the Hawaiians, and giving birth to a fine mixed progeny that inherits the virtues of both parents; and 67,000 Japanese, who constitute forty-three per cent of the entire inhabitants; add to all this the economic situation which makes against small property holdings, and aggregates agricultural lands in great estates owned or controlled by a very few capitalists in the interests of a single industry; and at once even a tyro may detect the rarest possible soil for a rank crop of social problems.

Fortunately for Hawaii and the world, the Islands came into the Union, and that not a day too late. For this territory needs nothing so much as community touch with the great Christian republic which gave it its religion. It has already felt the corrective benefit of the life of the nation, and every day the vital force of contact with the public opinion of the American people is helping to modify and change much that provokes criticism, while the coming ocean cable must draw the band of sympathy all the tighter. Through one of those rare provisions of Divine Wisdom so marked in our national history, the vantage ground is held by a determined, aggressive company of educated Christian men and women bearing the stamp of the Puritan, holding no small share of the Islands' wealth, and sensitive to every demand of Christian progress, who are solidly united in the many movements on foot for the solution of the vexed insular problems. The agencies maintained by these good people and the personal work in which they engage deserve the highest praise.

Prominent among these movements is the Japanese Mission, which has been sustained by the Hawaiian Evangelical Association in connection with the American Board for many years. There is no time for historical retrospect. It is worthy of note that Mr. Taro Ando, once Japanese consul at

Honolulu, and converted there, now one of the foremost Christian leaders in this empire, and at present candidate in Tokyo for the Imperial Diet, puts the work done in Hawaii for his countrymen among the chief agencies for the evangelization of Japan. The situation there certainly affords a rare opportunity. For the Japanese who goes to Hawaii is, as a rule, a young farmer, energetic and enterprising, whose ambition it is to secure, by a few years' hard labor, a working capital which shall enable him to start well ahead in the industrial race on his return. Removed in Hawaii from all surrounding anti-Christian prejudice, he is found to be far more susceptible to the gospel. If he goes back to Japan a Christian, his financial resources and his foreign experience give very large influence to his words and example. He becomes a missionary to his own people. Such may be called the direct result of this work in Hawaii.

There is also an indirect outcome just as important. The Japanese government has just limited the annual number of emigrants to the Hawaiian Islands to 7,560 — a very respectable army. Our own anti-Chinese legislation will tend to maintain the demand for Japanese labor, and to make still more intimate the relations between the territory and this empire. It is very evident that the government is watching with solicitude the fortunes of this large body of its citizens. Whatever may be the attitude of the leaders of Japanese thought towards Christian propaganda in this empire there seems to be but one opinion regarding the interest taken by Americans in Hawaii in the welfare of the emigrants. Prominent statesmen and men of affairs as well as Christian pastors view the work with deepest regard. For all realize that the young Japanese, exposed to the severest temptations, without the restraining influence of his home and of national public opinion, is almost certain to return a worse man unless he be guarded by just such agencies as the Christian people in the Islands have created. It is not interest in Christianity but solicitude for the character of their countrymen who are to return and make that character tell for good or ill here which moves these men of wide influence to regard this work with so much favor. What Christian leaders think of it may be guessed from the recent offer of Rev. Mr. Kozaki, formerly president of the Doshisha, and one of the most influential pastors in Japan, to spend his vacation next summer in an evangelistic tour throughout the Islands. American Christianity is faced with the splendid opportunity of making the deepest and most lasting impression upon the Empire of Japan by putting the stamp of Christian character upon these many thousands of picked young men in Hawaii.

That the Pacific is destined to be the ocean of the future admits of no doubt. The undeveloped continents of Asia and America face each other, longing for the commercial interchange which soon will dot the great sea with fleets the like of which this world has never known. Hawaii, the meeting place of East and West, already mirrors in its population a prophecy of the future. It will mean far more than any of us now guess to have the impress which Hawaii must make upon all who come to it from the great East magnificently and aggressively Christian. The possibilities opened

before the Christian forces in this territory in view of the mighty world movement just stirring into life on the shores of the Pacific, are wondrous and brilliant. It was with a vaster thought than yet appears to our ken that our Great Captain led the vanguard of his army to this lovely outpost, and captured it after one of the most dashing campaigns in the history of his kingdom, and that, too, long years before the shore of the great western continent near by had felt the stir of the onward march of the new civilization.

TOKYO, *April 24, 1902.*

LETTERS FROM THE MISSIONS.

Japan Mission.

SOME SURPRISES.

DR. DEFOREST, writing from Sendai, April 25, mentions some incidents which are new in his experience, and which he accepts as most encouraging signs of progress in Japan: —

"One surprise has come to me in the form of a check for $2.50 from a Japanese magazine for a brief article on 'The Alliance with England.' I wrote it to show the ethical results likely to appear, and managed to put in this sentence: 'Jesus Christ, by his emphatic teaching of the Fatherhood of God, deserves to be called the father of the present system of International Law, with its Red Cross societies in every civilized land, and with alliances based on the wide belief in the essential oneness of the whole race.' To be paid here for an article with this sentence in it, is without precedent in my life of twenty-seven years in Japan.

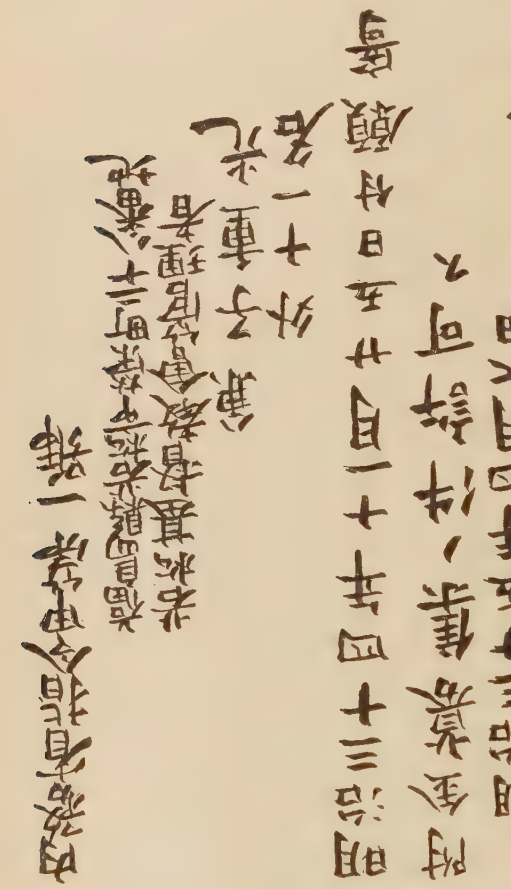
"You can hardly judge of the vast amount of change in public opinion about Christianity going on in this land. It is quiet, and does not especially show itself in extra numbers coming openly into the Kingdom of God. But one very decided proof of it just came to hand, which I enclose for your inspection. It is the *first official permission* given by the Central Government to a body of Christians to raise money anywhere in Japan to build a Christian church. There is but one brief sentence in it, all the rest being titles and forms. It says: —

"'*As regards the request on the part of the Wakamatsu Christian Church, represented by Pastor Kaneko and eleven others, for permission to raise money, it is granted by Baron Uchiumi, Minister of the Home Department.*'

"You may be surprised to hear that this is the first permission of its kind, and may wonder whether all the other Christian churches in Japan were built without permission. To this I would say that no house of any kind can be built in Japan anywhere without official permission of some kind. Permission by the local police office is all that is generally required. Many churches have been erected by foreigners directly, or by foreign money. Many others have been built by the independent churches, whose members are financially able to go ahead on their own hook. But all such buildings need only the permission of the local police, and no inquiry is made as to how the money is raised.

"Now, among the regulations of the Home Department is one that forbids any *general* collections of money for religious, educational, or philanthropic purposes, unless this central office gives especial permission. This is done to prevent irresponsible canvassings, and

to save the public from all sorts of fraudulent appeals. On the other hand, this official permission is a guaranty that the government has examined the reasons of the appeal and considers them valid. The Wakamatsu Christians have a pastor of peculiar training. He was, in the earlier years of Meiji, a boy



FACSIMILE OF THE OFFICIAL PERMISSION.

politician, and was hot in his hatred of the policy of the government, and got himself into prison on the charge of sedition. His six months there sobered him, and his meeting with Neesima changed the bent of his life. For a dozen years he has never faltered in his one desire to preach the gospel all his life. This political tinkering of his early days has given him the politician's way of doing work, and when the time came for building his church, instead of doing as all others have hitherto done, he conceived the plan of getting the Home Minister's permission to go throughout the land and raise $5,000.

"That the Home Minister granted the petition after some five months of careful inquiry into the history, purpose, financial ability of the Wakamatsu Christians, and their difference from other bodies of Christians, shows a new departure in the treatment of the Christians. There can be no doubt but that Baron Uchiumi himself is pleased to issue this document, for I well remember that he and our sainted Paul Sawayama were old friends, and he often heard about Christianity from Sawayama, and faithfully read such books as Dr. W. A. P. Martin's famous 'Christian Evidences.' He is known also to have rebuked more than one high official for dissolute living, and to have far higher moral ideals than many of his superiors. But there also can be no doubt but that the public mind is far more inclined towards Christianity than was the case even two years ago. There are thoughtful and influential men who, though not professing Christians themselves, are glad to have their families under Christian influences. Our pastor here in Sendai is bothered, not to death, but to life, with repeated requests from non-Christian parents to take their sons into his home while they are at school in this city.

"This politician-pastor, Mr. Kaneko, sees his chance here to get gifts from people who are willing to aid any movement that promises a moral home for the young men of Japan. And I am much pleased that this first official permission has been obtained in this field. It tends to quench the remaining opposition and fears of the conservatives who have so loudly proclaimed that Christianity is inconsistent with the safety of the imperial family, and with the dignity of the empire. If the Central Government will give any responsible body of Christians permission to openly collect funds for church-building, then the Japan that had its warnings at every great bridge and in every main thoroughfare against 'the evil sect called Christian,' is like an evil dream of the past. All things (nearly) have become new.

"Some three weeks ago, Mrs. DeForest and I went on a trip of five days to a little church, where the Christians insisted on paying our hotel bills. This is exceedingly rare. I baptized a son of a wealthy man, a son who had nearly ruined himself with profligacy, but who, last fall, first caught a glimpse of Christian truth, and came into the light after a deep and painful experience. From there we were invited to the home of the wealthiest man in Northern Japan, a former member of the Diet. He sent three special messengers five miles to meet us and to prepare *jinrikishas* for our journey. He opened his great hall, and invited in some sixty people that they might hear directly from us what Christianity is and means. Then he and his wife came to our room and asked us to tell them what would be for their good, and especially how a rich man could best use his money, and how his children should be educated. Then urging us to come again, setting the time, he asked me to accept five dollars for expenses (although he had provided *jinrikishas* for our departure, also), and gave the evangelist a letter to the people of the next town, who came in good numbers to hear the preaching.

"I think this is enough to show you how Christian thought is being welcomed as never before in Japan. To be sure, Baron Uchiumi and this wealthy politician are not Christians, but they and thousands of others are 'not far from the Kingdom of God.'"

Austrian Mission.

WELCOME VISITORS.

DR. CLARK writes from Prague, April 2:—

"Next to the pleasure of having a secretary come to see us in Bohemia is the joy of having here one of the Prudential Committee, Rev. Francis E. Clark, D.D. This dear servant of God and his faithful wife arrived Saturday, and found little rest until his departure, Monday noon. They saw a little of our work in Vienna. We wish they could have seen all the outstations. Shortly after their arrival in Prague, they were visited by a deputation to welcome them, and to ask many questions about the best methods of Christian endeavor as seen by them in papal countries. On Sunday, Dr. Clark spoke in the morning to our Smichov church, at ten o'clock. Then he ran to the English service that we hold for teachers, governesses, and many Bohemians, Germans, and Jews. Arriving just as the sermon began, the poor man had a new experience, that of standing with others near the door, until the close of the sermon, when I was able to call him forward to conduct the closing services At three he preached in our Weinberg church, and then in the evening in the Prague church. A busy day for him,

and a happy day for us, a day that will be blessed, I am sure, in this country.

"Week before last I was in Vienna to help arrange for a central committee for all the Y. M. C. A. work in the empire. We are hopeful of good results. Although the majority of the delegates spoke Bohemian, we were obliged to conduct all the deliberations in the German tongue, which all are supposed to understand. In the evening there was a large public service in one of the churches (Reformed); five of us spoke. Next Sunday I must preach in the morning in Nachod — Northeast Bohemia — in the Bohemian language, and then in the afternoon in Trautenau, in the German language. This latter place is the only outstation where we use only German.

"Our ex-priest is helping at some point every Sunday. He is welcomed wherever he goes. On Saturday he will be examined by the mission and by our standing committee, so that from this time on he may be recognized and 'Approbirt.'"

West Central African Mission.

PROGRESS AT BAILUNDU.

MRS. WEBSTER writes from Bailundu: —

"I am glad to say we can still report encouragement in the work. The old men, who came out during the week of prayer, seem to be holding out. They meet with Mr. Stover once a week, for prayer and counsel, and he says some of them show decided growth, and all seem in earnest. They come to week-day school very regularly, and the younger ones among them are making progress. Keto is their teacher. Within the last few months several families from a distance have moved here, because, as they say, they want to hear the 'Words.' The population of the station is growing, as well as of the villages around. More and more are relatives of various persons living on the station coming to live with them — young boys and girls, and even young men and women. Mr. Stover also has a class once a week for the young boys and youths, and another for young girls. There are, I think, over forty between the two classes. The older women meet with me, Saturday afternoon. There are ten in this class, but there are several others who ought to be in it, too, but who feel timid about coming, not knowing just what is expected of them. Mrs. Stover has a teachers' class, on Saturday evening, after prayers. Six girls have classes in Sunday school.

"The old woman, of whom I have written you before, who last dry season came out so strongly on the Lord's side, is really a very fine character. The better we know her the more we admire and respect her. She often surprises us by the way she seems to comprehend and grasp Bible truth. She comes to day school faithfully every day, but she does not make much progress in learning to read; still she is so anxious to learn I think she will succeed in time. She realizes that she is not making much progress. She said the other day, 'It vexes me because I blunder so and cannot learn, for I do want to learn to read, so I can read the Word of God myself.' I mean to continue her lessons during the dry season, when there is no school, and so help her all I can. Her daughter and son-in-law were among the fourteen who were received into the church at the last communion. She seems so ready and willing to take hold of any work we suggest, and does it well, too, that I think the time is coming when she will be a valuable helper."

Western Turkey Mission.

DIVRIK.

Mr. Perry, of Sivas, has spent some time in the outstation of Divrik, where there is a congregation made up of village traders, who remain at home in the winter, but are much scattered in the summer. This place was nearly ruined at the time of the massacres, but the people are now planning to rebuild their chapel and schoolhouse, burned at that time. The place is without a pastor, but this fact has tended to a more vigorous effort on the part of the people. At the end of his third week at Divrik, Mr. Perry writes: —

"In addition to the usual meetings of the church, we have had daily sunrise prayer-meetings, continuing exactly one hour each, which have been well attended. It is very interesting to watch the growth in faith and courage from day to day, to see the difficulties (which at first seemed to be insurmountable) lessen, and finally disappear, and to guide the advance, in reliance upon the Holy Spirit, and a closer union with Christ. On the next Lord's day the communion service is to be held, new members received, and baptisms attended to, after which I expect to return to Sivas.

"Divrik is a very healthful and pleasant place to visit. Even though it is retired from the usual post routes of travel, I always enjoy the few weeks spent here. One has the feeling of being shut in by these beautiful mountains, in the very heart of the Orient. And when in such a place the gospel becomes established, in a community as large as ours is here, it becomes permanent, and is sure of influence among the large villages of the vicinity.

"Since our loss of the school buildings by fire in 1895, the schools have been constant sufferers from the unsuitable rooms in which they are held; yet they are doing fairly well. Especially the boys' school is an important feeder for our normal school at Sivas. It is a very great comfort to me that we have at hand for the rebuilding of the chapel and adjoining schoolrooms the sum of £ T. 100, from the Mrs. Leonard legacy. The people are making a very special effort to complete their payment of £ T. 50, without which in its entirety *paid*, the grant of the £ T. 100 from us will not be available." (See page 281.)

Madura Mission.

CAPRON HALL.

A new building bearing the above name, in honor of Mrs. Sarah B. Capron, so long connected with the Madura Mission, has been long planned for, and the first week in March the corner-stone was laid by His Excellency, the Governor, Lord Ampthill. Mr. Chandler, of Madura, sends the following account of the pleasant exercises: —

"A large shed had been erected, under which sat the Governor and Lady Ampthill and about sixty invited guests. In front was an iron frame work of four long rails supporting the heavy black granite stone, duly inscribed. These rails were covered with red, white, and blue streamers. On either side stood two high bamboo poles, on which were furled the magnificent British and American flags presented to the girls' school by the Woman's Board of Missions. About the shed a suitable space had been roped off and covered with clean white river sand, within which stood the 300 girls of the school, about thirty alumnæ of the school, fifty little Hindu and Mohammedan girls from our Hindu girls' schools, a small company of girls representing the Leipzic Lutheran Mission, and another small company of girls

from the railway school for Eurasians and Europeans.

"Outside of this enclosure was a larger one fenced off for Christians. All mission schools were also provided for within the larger enclosure. A company of Hindus stood opposite the entrance.

"Their Excellencies entered the grounds through arches duly decorated and inscribed, and were very gracious in all they did. A Tamil lyric greeted them, and after a few words of welcome they were garlanded by two women, former students; one a Bible woman in Tirumangalam, the other connected with Dr. Parker's hospital, both having daughters participating in the exercises of the girls. After an English song, a paper on the school was read by one of the two who have just passed the matriculation examination, they being the first that have ever passed this examination from this school. A dozen of the very smallest girls, all dressed in white, sang an action song of the growth of a flower from the seed until they produced them by handfuls and threw them on to Their Excellencies.

"Mr. Zumbro led in prayer very appropriately, and then the Governor laid the heavy stone. At this point Lady Ampthill came forward and untied the ribbon that fastened the two flags, and two American boys, assisted by two English girls, pulled them up into the breeze. The school girls performed a scarf drill with red, white, and blue scarfs, and then His Excellency made a very graceful and appreciative address, expressing the pleasure of himself and Lady Ampthill, and indicating his desire that Americans and Englishmen should always be united in doing good. With an evening song and 'God save the King,' the exercises were finished.

"Both the Governor and Lady Ampthill have made many friends by their appreciation of all matters brought to their attention. Some very singular requests were presented, as when a ryot in the Tanjore district begged that hook-swinging be allowed again, as they were having no rain, and there was much scarcity for want of it. Here in Madura the Mohammedans begged that their cemeteries be not moved away from their houses, as they were very pure, as proved by the fact that infants were fed with a mixture of milk and mud from the cemetery, and much benefited thereby. His Excellency expressed himself as greatly pleased with Dr. Van Allen's hospital, and Lady Ampthill requested to be permitted to visit Dr. Parker's hospital, which she did in company with Mrs. Cardew, the wife of the Collector."

Foochow Mission.

FROM SHAO-WU.

DR. WOODHULL and Miss Brown, of Foochow, have recently made a trip to Shao-wu, and were greatly impressed by the outlook at that station. Miss Brown writes: —

"It is truly a great and glorious work, and I feel sure that one day it will be the crowning work of our mission. The people are certainly superior to those in the Foochow district. There is a certain vigor and independence among them which are lacking here. The very nature of the country would produce these qualities. We were greatly impressed with the vastness of the region which has been left entirely to our mission to evangelize, and with the great need of a larger force of workers. It is quite impossible to do anything like justice to the work with so few missionaries.

"It went to my heart to see the crowds of bright, intelligent young boys and girls everywhere, eager for instruc-

tion, but with no one to give it to them. In the lower part of the field there is a large territory which, because of its remoteness from Shao-wu, can receive but little supervision from the missionaries. It seemed to us that in this region was just the place for a family and two single ladies. There is absolutely no woman's work being done there, and scarcely anything in the way of schools for the young. The healthy, sturdy appearance of the children through all that country was delightful to see, and we could not but think what vigorous Christian workers they might develop into if they could but be taken care of while they are young.

"Miss Walker has done wonderfully well for her schoolboys, considering the great inconveniences under which she has had to work. I am afraid few people would have had the courage to carry on a school in such a room as she has had, dark and dingy, with a narrow hole in the roof as the only means of light, and with a perfect babel of noise going on all the time from the family of some dozen or more persons, plus pigs, chickens, and other livestock, which occupy the lower story.

"There is a splendid opening for a large boys' school there, and we trust it may not be long before a suitable building is provided for them. The native Christians are very enthusiastic over the school themselves, and have done finely in raising money for it."

SCHOOLS AND BOOKS WANTED.

MR. AND MRS. HINMAN are now well established at Shao-wu, and under date of April 4, Mr. Hinman writes: —

"Thirty-seven are studying in the boys' school now, thirty-two boarding and sleeping, as well as studying, in two very small buildings adjoining the church. The eagerness of the boys for the school, and of their parents also, is shown by the subscription reported to you by Miss Walker. All are hoping the Board will be able to add to the amount subscribed sufficient to put up and furnish a proper building. We ought to begin on it next August, that it might be ready for the opening of the following year.

"The theological class is having its third year of work under Pastor Yao, and a number of the men are promising to become very useful. Two who lacked in general education, but were earnest, consecrated men, have been sent out as colporters under the pay of the National Bible Society of Scotland, and one of them especially is doing excellent work. I have also taken over the charge of the bookselling from the central depot here, and have added a large stock of new books, which are selling well. I have thought for some time that a literature campaign was needed up here, and the eagerness of the people to buy anything that is offered, either Scriptures or religious or general literature, seems to justify my urging of the matter. The reluctance of those Christians who had any education to 'demean' themselves (according to their idea) by selling books has hindered the work in the past. I recently received the prefect of this district and advised with him concerning the starting of a school which had been ordered by the viceroy. I lent him a number of the useful books of the Diffusion Society of Shanghai, which he was anxious to read, and which, though not definitely Christian books, will prepare the way for Christian civilization. He has promised to come again and take more books."

South China Mission.

OUTSTATIONS OF HONG KONG.

DR. HAGER sends a report covering his first tour into the interior during the present year, in which he visited the twenty-one outstations. He writes: —

"Three of these stations have been opened the present year, and one at the close of last year. Seventy-eight persons were added to the church roll on this visit, which, with the number received in Hong Kong, brings the total number up to 100 for the first quarter of the year. Reviewing the history of this work from the beginning of 1895, when I again took up the work after my return to China, I find that in seven years up to the close of 1901, nearly 1,200 persons have been received, of whom more than 1,000 are still in the mission. This will indicate whether the work has warranted the expenditure of from $500 to $700 per annum which has been supplied by the Board. The present year opens more auspiciously than ever and there are indications that it will be the best year enjoyed by these stations.

"Two of the three new stations mentioned are under the care of the mission, while the third is entirely supported by the California missionary who has another station in the country, though both of these stations are practically under the foreign missionary's care, since he visits them periodically and administers the communion and baptizes all converts. At one of the new stations opened we bought a shop and had it repaired for the modest sum of $120 in gold, so that hereafter we shall not be obliged to pay rent. The whole building, with all its repairs, cost us only as much as we pay for rent for our Canton chapel for one year."

The other two new stations Dr. Hager reports as being in a hopeful condition. At one place he found a chair waiting to carry him forty miles, to visit a chapel that had been built entirely by the natives. All these outstations are within easy reach of each other and can be superintended by the missionary. At Nam Tsun there had been a chapel built by funds secured in America, but two years ago this was burned down and now a new and large chapel has been built, having an audience-room, rooms for a boys' school and a girls' school, reception and sleeping rooms. At the opening of this chapel the congregation was led in prayer by Wong Quong, a Chinese from Boston, and after two addresses ten adults were baptized, one a graduate of the first degree, another a teacher, and others business men. One hundred dollars (Mexican) were contributed toward the debt of $500 upon the building. At Hoi In Kai there were thirteen baptisms, and the outlook was hopeful. The ordinary subscriptions for current expenses at this place have varied from one hundred to two hundred dollars (Mexican), but this year more than $500 have been subscribed. Educational work seems to be prospering, consisting of five boys' and two girls' schools. Two of the former are entirely supported by the natives.

North China Mission.

A RETURN TO KALGAN.

MR. ROBERTS reports that shortly after the return of the Emperor and the Empress Dowager to Peking he went with Mr. Larson, the Swedish missionary, who, in 1900, escaped with our Kalgan missionaries through the desert of Gobi, to visit the station from which they were driven. The officials on the way were cordial, one of them inviting Mr. Roberts to dine with him in his *yamên*. Mr. Roberts writes: —

"On January 17 we entered Kalgan, and I realized more than ever before how many friends I have. I could hardly go along in the streets, because they stopped me so often to shake their fists in token of welcome. We lodged at an inn in the Upper City, under an enormous mountain cliff. Helper Fêng Kê transferred to my care the six thousand taels ($4,000.00) of indemnity for the native Christians, which were on deposit in a bank. Afterwards I visited our mission premises that had been destroyed by the Boxers; but there was no admittance; for the holes in the wall, including the gateway, had been filled with adobe bricks, in accordance with my orders, as a first step toward repossessing the land. The following day I went over the wall on ladders, and photographed the ruins of our homes. It seemed a pitiful sight — our houses, chapel and schools, all reduced to heaps of broken bricks. The foundation stones had been stolen, except those broken by the heat of the burning buildings, and some in the cellars, where it would be difficult to get them out. The trees, which we had nursed into life by careful watering, had been dug up by the roots. Dr. Waples' chicken-coop was the only structure remaining. The gravestones in our little missionary cemetery were all thrown down. It seemed very sad that our 'Bethel' had been destroyed, and our labor of love for the people interrupted; but it was pleasant to remember, that no lives of missionaries nor of Christians had been sacrificed in Kalgan, and that the indemnity will enable us to rebuild the houses. As I lifted my eyes to the mountains, by which our place is surrounded — those grand works of God, suggestive of strength and permanence, — I realized anew that He was still present with power to bless, and I said: 'Beautiful for situation, the joy of the whole earth,' is Kalgan, 'on the sides of the north,' a city where our great King can yet be glorified. (See cut on the cover of this number.)

"On Sunday, January 9, we had a preaching service in the home of the Bible-woman, Mrs. Yen. Twenty-seven persons were present. There was the nucleus for our future congregations. On Monday, the 20th, I left Kalgan with four soldiers and my deacon-servant, to visit all the outstations. The tour of 330 miles occupied seventeen days, till my return to Kalgan. In each of five cities, I asked the official to help my preacher rent a suitable chapel on the main street, with rooms for a boys' school. The weather was generally clear, but very cold, and the rivers well frozen, and easy to cross. All of the officials treated me with the utmost politeness, and were willing to grant any reasonable request. This is in marked contrast to their attitude before the war. In Kalgan there is a 'Foreign Office,' in which a young officer who understands foreign relations and has lived four years in Russia, is most cordial to us, and has the authority to coerce any refractory official in that portion of the province. Once he told Mr. Larson that he would collect 'in four or five days' an indemnity to cover the cost of his flight to Siberia. The time having expired, he brought the silver to Mr. Larson after midnight, lest the latter might doubt his faithfulness in keeping his word. This no ordinary official would do. He would wait till the next day, and then let the foreigner come for his money.

"On the way to Wan-Chüan, I met the magistrate of that city, and he alighted from his sedan-chair to hear what I had to say. He reminded me that he had protected our property until the swords of the Boxers were literally on his neck, and promised to help me in various ways, one of which would be that he would have the Chinese graves removed from the center of our mission compound. At Huai-An, Governor

Kao returned my call, and sent me a feast. The dainties were nice from the Chinese standpoint. He said that the treaties do not require him to find a chapel for us, but that he would do it for me 'for friendship's sake.' He has already found a building for us in a good location.

CORDIAL RECEPTIONS.

"I made a complete circuit around the Yü-cho and Hsi-Ning valleys, where many of our church members live. At Tao-Hua I was entertained in a Boxer inn, where a year and a half before I would have been put to death. Governor Sun, of Yü-cho, called on me at the inn, almost as soon as I arrived, and conferred with me a long time in a whisper. He is a man of ability, and will care well for our interests. You would have enjoyed seeing him receive me at his *yamên*, opening to me 'the gates of righteousness,' and insisting on my taking the highest seat. He sent me a feast at the inn, and sent another feast to Nan-Chüan, a market-town seven miles to the west, where I preached the next day to a large crowd of rough men. I visited our chapel in Yü-cho, that was ruined by the Boxers. Three coffins still were there, containing the remains of Christian women who had suffered a martyr's death.

"Going on toward Hsi-Ning, I called on the Christians in the villages. Words cannot depict their joy at seeing their pastor again. That was the first visit of a missionary in this mountainous region since the outbreak. In three places the Boxers, hearing of my coming with soldiers, hastened to offer money and land, to make peace with the church. The Hsi-Ning magistrate had gone to Tung-Chêng, to pay an indemnity to the Roman Catholics. He left orders to have me welcomed most cordially at the former city, and afterward I saw him at the latter place.

"On Sunday, February 2d, a preaching service was held at Ching-Kô-Ta, after which a meeting of seven helpers and eight deacons was held, for consultation as to the work. I was in a succession of meetings from 10 A.M. till 10 P.M., and the chapel was not vacated before midnight. Two helpers and two deacons, who had been suspended, after confessions and explanations, were restored to fellowship. Brethren who were estranged from each other were reconciled. One helper and one student helper, for inefficiency and other reasons, were dismissed from the service. Five communicants and four probationers were excommunicated, one for opium-smoking, one for adultery, and the rest for stealing sheep. One night in October, they went with others to a neighboring village, twenty-two armed men in all, and drove a flock of sheep to Ching-Kô-Ta, for which they received the next day a ransom of sixty strings of cash. After all that the church members have lost and suffered, it was natural that some should take revenge upon their enemies; but such actions required our severest rebuke.

"I returned to Kalgan by way of Hsüan-Hua, where I had satisfactory interviews with the officials. At Kalgan I hired men to dig out of our well the twenty-eight feet of earth and rubbish that had been thrown in, and to build a gatehouse 30 by 16 feet in size. The former will cost $12 gold, and the latter $187. Both will be necessary, whether we rebuild our houses there, as I believe we shall, or rebuild elsewhere, as some wish us to do, and work Kalgan as an outstation. Kalgan, being the chief business center northwest of Peking, is the most advantageous place for reaching men. Our life and work there, for the last thirty-five years, has done much to win the good will of the people. The city magistrate, without my asking it, has posted up a proclamation, saying that we are coming back to rebuild our mission station, and that

any persons who make trouble for us shall suffer severe penalties.

"The country in general is very peaceful, and I felt as safe there as ever before; that is, there was practically nothing for any one to fear. Some robberies still occur on the highways at night, as they did in the most peaceful years. In Mongolia two camel-trains, carrying tea for the Russian merchants, had been pillaged. This is not strange, after such a period of anarchy. The soldiers who were sent with me on my tour were a useful object-lesson to all beholders, showing the intention of the government to protect missionaries and Christians; but I think that I could have made the journey safely without an escort."

RECONSTRUCTION AT PANG-CHUANG.

DR. ARTHUR H. SMITH reports in detail the efforts made at Pang-Chuang to meet the Christians of the district and reorganize the church. The difficulties attending the examination of the church members were many, — some of them were absent, no one wished to testify against another, and it was evident that the gravity of their offences was not fully appreciated by many of these Christians. Dr. Smith proposed to have a set of five meetings on week days, consisting of a "preaching service every morning in the large chapel for an hour and a half, a series of Bible themes as follows: The Great Salvation; The Commands of Christ; Sin; Confession; Forgiveness; The New Spiritual Life; The Duty of the Church." Each afternoon and each evening there were to be prayer meetings. Dr. Smith writes: —

"On the third day, when Sin was the theme, fasting with prayer was suggested, with a special half-hour noon meeting to show what it means, and confession of sin was urged as the only way to get right with God and men. The response was immediate and general. By far the greater part of all who attended took some part in the public confession, with varying degrees of perspicuity and directness, a few appearing to endeavor to screen themselves by long and cloudy narratives (which we took every pains to prevent) and by hinting that 'they all did it' (which we denounced in advance). The latter statement was true enough in a general way, and for that reason the more depressing."

The people gathered in five sets, divided geographically. Dr. Smith has a long list of some 200 who at different times confessed their faults, many of them with a deep sense of having grievously sinned. The work among women by Mrs. Smith and the Misses Wyckoff was very effective, and Dr. Smith can write: —

"There has been such a stirring among the dry bones in some places as we have never before seen. This was especially the case in Ho-Chi-Tun, where the helper (Ho) had been greatly in the wrong, and was for a time in a defiant attitude. He has humbly confessed his sins at home and here, and appears to be sincerely trying to live a new life. One feature of the situation was interesting in that a great number of *excommunicated* members came to life again as the direct result of the Boxer outbreak, they having suffered the same persecutions as their more steadfast neighbors, and being awakened in this way. The number of such was considerable. It was also a striking fact that through the meetings and at the Easter meeting we had a large number of 'inquirers,' many of whom we had never seen before. At least three literary graduates attended most of the meetings for a week each, two of whom wish to join the church. There is everywhere inquiry and curiosity, but we do not yet know what its real meaning may prove to be.

THE PEOPLE STIRRED.

"There is naturally a great deal of zeal to know about 'Western Learning,'

which even in this intellectual Sahara we can make use of to some extent. The Easter weather was good, but it was preceded by a severe gale which kept many away. As it was, we had 320 men and 192 women in the church at one time that day. I was not willing either to baptize any, or to have the communion, considering that we have not more than two-thirds ascertained what we want to know. The rest can only be done by meetings held at the various outstations, by helpers, or pastors, as opportunity offers later. There were many applicants to be put on probation, but we are taking this opportunity to raise the standard, and refused all but one old man and five women. From appearances there might easily be a great drift toward the church, which is visibly immortal, and knows how to extract cash indemnities out of hostile officials — an important triumph in Chinese eyes. Of all this we can readily beware, while encouraging everything which seems to be real. There has been a unanimous effort all over the field to rebuild the chapels which have been destroyed, and the sums contributed for this purpose from the indemnities have been liberal. I have as yet not the totals in hand, but it will make a good demonstration that when the Chinese Christians have the means, they are as generous as could be expected.

"One of the helpers whom we are not employing because his status is to be determined by the association which licensed him, has been very useful at Ho-Chia-Tun in stirring them to a new ambition to do better, and he is there now at their invitation and expense, to help them in the financial and other exigencies of building their chapel. Another recent graduate of the Theological Seminary is supporting himself in Hsia-Chin city by selling medicines, but at the same time has held a station-class for men, and what he calls a 'little revival meeting,' after the pattern of ours here. All the members in that region seem to be awakened as a result, and a great troop of them came here for a week or more.

"The Boys' School and the one for girls have about the same number of scholars — twenty-nine in each. The former is a real academy, and now that there is no accommodation at Peking, can carry its pupils easily on to a more advanced position. The establishment of government schools, one at Chi-Nan-Fu under Dr. W. H. Hayes of the Presbyterian Mission, and another in Tai-Yuan-Fu under the control for ten years of Dr. Timothy Richard, to be superintended by Mr. Duncan of the English Baptist Mission, shows a step in advance of anyth'ng before seen. But it is unwise to draw premature inferences from them.

"It ought to be emphasized at home that the position and character of our best Christian educators, like Dr. Mateer and Dr. Sheffield, make their services much sought after by the wisest Chinese, but that (contrary to the opinion of the ungodly) these men and others are *not* here to make money, but to use their influence most wisely and freely for the good of China, so that they unanimously refuse the educational posts offered them."

FROM PEKING.

MR. STELLE writes from Peking: —

"For some weeks the foreigners of the various missions in Peking have met together daily in prayer for the deepening of the spiritual life. All feel that after the great persecution through which the church here has passed, and the consequent disorder and confusion of readjustment and reëstablishment, that both missionaries and native Christians need an especial renewal of consecration and appropriation of God's good gifts. And we know that God greatly

desires to lead us to new attainments in the spiritual life.

"I wish that you could have been at our last Sunday morning service, and at our regular mid-week church prayer-meeting. As outward indications of the life of the church, they were both most hopeful and promising. We are doing more than becoming reëstablished, we are again advancing. Here in the city church there are many indications of a deepening of personal experience and an outreaching helpfulness towards others. Without suggestion from the foreigners or native pastor, several little groups of Christians have been meeting regularly for Bible study and prayer. Others have asked for some one to lead and teach them, and those able to do so are gladly entering into the work. The street chapel is not only continuing to attract new comers, but there are many who are really listening to the Word and are entering into the new life.

"At the country stations, particularly at the new station, Lin-Ké-Chiao, about fourteen miles west of Peking, the interest continues most marked. The native helpers are all happy in their work, and speak with joy of the desire of the people to hear the gospel. A foreigner could give his whole time to the Peking country stations, with splendid opportunity and results. Mr. Wilder has visited all the stations and will probably go again, and the helpers at each place are efficient and active, but the opportunities which invite preaching and help are conspicuous and many, and we all feel that only a small part of the aid deserved is being given."

NOTES FROM THE WIDE FIELD.

AFRICA.

On the Congo. — The annual report of the mission on the Congo of the Southern Presbyterian Board is given in *The Missionary* for June, and is of great interest. This mission has two principal stations on the Kassai River, Luebo and Ibanj. There has been within a year a remarkable ingathering of souls, 382 having been added to the church, making the present enrollment 854. This is a remarkable result after only ten years of missionary work, and one is reminded of the success that has attended the Church Missionary Society in Uganda. These new converts have been for months under daily instruction and have passed a rigid examination. Most of them are young people, and they have shown a genuine desire to labor among their own people. The schools have been well attended and the transformations that have taken place in the social life of the people are marked. Ten years ago, in any case of sickness, the witch doctor would have been summoned to point out the witch, who would have been poisoned and his body burned. This was the universal custom, but the past year there has not been a case of giving poison to the witches. The mission force is inadequate for the work that is opening to them, and sad to relate, four of the missionaries, Dr. and Mrs. Snyder and Mr. and Mrs. Crowley, have been compelled on account of the health of the two ladies to withdraw from missionary service.

CHINA.

Out of Great Tribulation. — As the missionaries of different Boards return to their several fields of labor in China, they come in contact with the natives who escaped during the Boxer uprising and they learn the details of the many martyrdoms which took place. Surely they are among the bright records of the church of God. A recent number of the *Chronicle* of the London Society contains brief accounts of several of their men in North China who suffered for Christ's

sake. These stories are worth repeating as a stimulus to the faith of those who have had some question whether the martyr spirit has not died out from the world. They will also serve to rebuke the narrow and unreasonable prejudice which has manifested itself toward the Chinese in general. We quote here some of the report given by Dr. A. D. Peill: —

"The stories of some of the martyrs are almost incredible were it not that we know they have been paralleled all down the ages, and that God is with His own. Our courier, a fine little man called Fan, who has carried our letters between Yen Shan, Ts'ang Chow and Tientsin for a long time back, and who was the soul of thoroughness, loyalty, and honesty, was one of the heroes. He was remarkable for his freedom from the national characteristic of money-loving, and has often refused extra pay and "tips" on the score that he had done nothing to deserve them, and did not need them — in his case a final refusal, and not merely politeness. He was caught and placed in a deep hole, dug for the purpose, standing upright, but with his head below the level of the surrounding field. Earth was filled in up to his knees, and he was asked to recant, but refused; then to his hips, but he still refused; then to his chin, and a last offer made of life and liberty if he would deny his Master. The brave fellow again refused, and was thereupon buried alive.

"Our old Yen Shan gatekeeper was another whose death story has been ascertained. He was an ugly, strange looking mortal, and one would not have expected him to 'show up' as he did. The Boxers told him to sing, and let them hear his skill at it. There, with the Boxers, sword in hand, standing round, he started cheerily in his none too tuneful voice — though surely tuneful in Heaven's ear, to sing, 'He leadeth me, He leadeth me.' They applauded, and told him to go ahead again; so he sang, 'Heaven is my Home,' to the air of 'Home, Sweet Home.' Just think of the wonderful strangeness of it all, and the nearness at that moment, in this far-off Chinese town, of the sweetness of Heaven, and the boundless darkness and cruelty of hell! He sang brightly to the end, and after a round of applause they did their worst; but it was a lamentable failure from their point of view, if they had only understood, was it not? They simply sent him into the presence of his waiting Lord, to receive the 'Well done' that would gladden his soul forever.

"A young and pretty schoolgirl had a somewhat similar end. The Boxers in the district where she was living with her mother were massacring the Christians there, and amongst others seized her mother and herself. Whilst negotiations of some kind were going on for ransoming some of the family, the mother and daughter got away a little, but were soon noticed and pursued. The mother was speedily overtaken and killed, but the girl got on a bit further before she, too, was caught up. Facing her pursuers boldly, she said: 'You can kill me if you like, but first let me sing and pray.' In this, for some strange reason, they humored her, and she sang a hymn, which is only recorded in heaven, and then knelt down to pray. Probably while she was praying they fell on her and killed her.

"Our young Ts'ang Chow preacher was another victim. He was seized in a distant city by men who had heard he was a preacher of the gospel. This he did not attempt to deny, but stood boldly for his faith. They cut off his ear, and said mockingly: 'Are you still a preacher now?' 'Yes,' he said, 'I am. I'll preach to you if you'll listen.' But they would not wait for more, and killed him on the spot.

"Another man in Yen Shan, a colporteur, also preached boldly to the end, even to the very men who were slashing him with their swords. There are other cases just as splendid, but I have not got the details at hand, so cannot tell you about them. Some of the Bible-women, especially, were very heroines."

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

With special thanksgiving for the proclamation of peace in South Africa, let there be earnest prayer that the peace may be real and permanent; that the animosities of war may be forgotten; that the native races may be treated justly, and that sincere endeavors may be made to give to these tribes the gospel of Jesus Christ.

For our home churches, in view of the approaching end of our financial year; that a spirit of benevolence may be given them, so that with an enthusiasm begotten of love they shall meet the calls that come so imploringly from foreign lands.

ARRIVALS ABROAD.

April 19. At Guam, Micronesia, Rev. and Mrs. Arthur C. Logan, after a voyage of thirty-eight days from San Francisco.

May 3. At Yokohama, Dr. Mary A. Holbrook, returning to the Japan Mission.

May 10. At Niigata, Japan, Rev. and Mrs. W. L. Curtis.

May 10. At Harpoot, Eastern Turkey, Dr. and Mrs. H. H. Atkinson. Dr. Atkinson was detained some months in France that he might prepare himself for a medical examination in the French language, this examination being required by the Turkish government before permission would be given to practice in the empire.

DEPARTURES.

May 21. From Boston, Mrs. Lydia J. Wellman and Miss Margaret W. Melville, returning to the West Central African Mission; also Miss Diadem Bell, to join the same mission. (See page 274.)

May 28. From New York, Rev. and Mrs. Edward Fairbank, returning to the Marathi Mission; also Lester H. Beals, M.D., to join the same mission. (See page 276.)

ARRIVALS IN THE UNITED STATES.

May 18. At New York. Rev. James E. Tracy, D.D., and wife, of the Madura Mission, also Rev. Willis P. Elwood, of the same mission.

May 27. At New York, Rev. Willis C. Dewey, D.D., and wife, of the Eastern Turkey Mission. Dr. Dewey returned for medical treatment.

June 6. At Boston, Miss Eva M. Swift, of the Madura Mission.

ORDINATION.

May 23. At North Leominster, Mass., Mr. Enoch F. Bell, under appointment to the Japan Mission.

DONATIONS RECEIVED IN MAY.

MAINE.

Auburn, Sarah F. Jones,	1 00	
Bingham, Cong. ch.	2 00	
Gorham, Cong. ch.	33 93	
Hampden, Cong. ch.	6 90	
Kennebunk, Union Cong. ch.	38 58	
Kittery, Friend,	15 00	
Machias, Friend,	10 00	
Perry, Cong. ch.	5 00	
Waterford, Friend,	20 00	
Woolwich, Jane C. Stinson,	1 25	133 66
Legacies.—Dennysville, Miss Abigail Ayers Allan, by Wm. R. Allan, Ex'r,	25 00	
Ellsworth, Mrs. Lucy T. Phelps, by Edward A. Phelps, Ex'r,	543 30	568 30
		701 96

NEW HAMPSHIRE.

Campton, Cong. ch.	10 00	
Epping, Cong. ch.	25 03	
Franklin, Cong. ch.	25 00	
Gilsum, Cong. ch.	3 00	
Hopkinton, 1st Cong. ch.	3 75	
Lakeport, Wm. C. Landis,	3 00	
Langdon, 1st Cong. ch.	2 25	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	150 00	
New Boston, Levi Hooper, for North China,	31 94	
Penacook, Cong. ch.	5 30	
Troy, Cong. ch.	15 50	
West Lebanon, Cong. ch.	9 64	284 41
Legacies.—Atkinson, Abigail L.		

Page, by M. A. and G. A. Page, Ex'rs, add'l, 298 92

583 33

VERMONT.

Bristol, Cong. ch. 10 00
Cambridge, S. M. Safford, 4.25; In memory of Mrs. Charlotte Safford, 4.80, 9 05
Hubbardton, Cong. ch. 1 00
Lower Cabot, Mrs. James P. Stone, 5 00
Montpelier, Bethany Cong ch. 18 00
Newbury, 1st Cong. ch., 38; Rev. W. C. Prentiss, 5, 43 00
Newfane, Cong. ch. 4 55
North Thetford, Cong. ch. 9 00
Putney, Friend, for catechist, Madura, 25 00
Waterbury, Cong. ch., 5: Friend, 10, 15 00
Wilmington, Cong. ch. 2 85—142 45

MASSACHUSETTS.

Abington, 1st Cong. ch. 16 47
Amesbury, Union Cong. ch. 7 30
Billerica, Y. P. S. C. E., toward support Rev. W. P. Elwood, 15 00
Boston, Y. P. S. C. E. of Walnut-av. ch., toward support Dr. W. T. Lawrence, 175; Mt. Vernon ch., 50; Second ch. (Dorchester), 40.40; Central ch. (Dorchester), 35; South Evan. ch. (W. Roxbury) (of which 10.50 toward support Dr. T. S. Carrington and 3.76 for Bohemian work), 19.41; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 3; Shawmut ch., Miss E. F. Brown, 1; A. G. W., 500; Friend, 20; X, 5, 848 81
Chelsea, 3rd Cong. ch. 22 07
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 9 25
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 6 45
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 431 50
Dover, Cong. ch. 12 80
East Bridgewater, Union Cong. ch. 19 94
Essex Co., A. 25 00
Erving, Cong. ch. 2 00
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 200 00
Gloucester, Trinity ch., Friend, for native teacher, care Rev. R. A. Hume, 32 00
Granby, Church of Christ, 13 58
Hawley, 1st Cong. ch. 3 71
Holbrook, Winthrop Cong. ch. 79 85
Holden, Cong. ch. 15 00
Hyannis, Cong. ch. 5 35
Hyde Park, 1st Cong. ch. 78 85
Lawrence, Lawrence-st. Cong. ch., 250; Samuel White, 50, 300 00
Lowell, John-st. Cong. ch., 32.65; 1st Trinitarian Cong. ch., 16.15; Highland Cong. ch., Rev. T. C. Welles, 15; Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 8.35; 1st Trinitarian Y. P. S. C. E., toward support Rev. W. P. Elwood, 27.01; John-st. do., toward do., 24.23; Eliot-st. do., toward do., 22.92; Kirk-st. do., toward do., 15; Highland do., toward do., 10, 171 31
Ludlow, Union Cong. ch. 48 95
Lunenburg, Cong. ch. 5 65
Lynn, North Cong. ch. 36 37
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 23.50; Cong. Sab. sch., for do., 4.62, 28 12
Melrose, Cong. ch., to const., with prev. dona., Danforth D. Stratton, H. M. 50 00
Millers Falls, Cong. ch. 4 00
Newburyport, 1st Cong. ch. 22 35
Newton, Eliot Cong. ch. 100 00
Newton Centre, Miss Emily W. Tyler, 10 00
Northampton, W., 200; O. J. F., 4, 204 00
Pittsfield, South Cong. ch. 28 85
Quincy, Bethany Cong. ch., for work, Ahmednagar, 50 00
Sheffield, Cong. ch. 4 00
Shrewsbury, Cong. ch. 20 00
Somerville, Franklin-st. Cong. ch., 41.91; C. E. Union, for native preacher, care Rev. E. C. Partridge, 27.50, 69 41
South Dennis, Cong. ch. 5 00
South Hadley, Cong. ch. 125 21
Springfield, Olivet Cong. ch., 10; Homer Merriam, 300, 310 00
Stockbridge, Cong. ch. 23 81
Stoneham, Cong. ch. 30 27
Sturbridge, Luther Snell, 10 00
Taunton, two Friends, 35
Tewksbury, Y. P. S. C. E., toward support Rev. W. P. Elwood, 10 00
Tyngsboro, Y. P. S. C. E., toward support Rev. W. P. Elwood, 15 00
Westboro, Cong. ch., to const. Geo. A. Logan, H.M. 101 66
Westfield, 1st Cong. ch., toward support Rev. S. S. White, 111.88; 2d Cong. ch., 50, 161 88
West Medford, Cong. ch. 68 50
Westminster, Cong. ch. 30 00
West Newton, 2d Cong. ch. 62 00
Westport, Pacific Union Cong. ch. 9 50
West Yarmouth, Cong. ch. 2 00
Wilmington, Cong. ch. 21 61
——, Friend, 50 00—4,034 73

Legacies. — Cummington, Sarah A. Nash, by Wm. W. Orcutt, Ex'r, 200 00
Framingham, Joshua T. Forrister, by Chas. T. Parsons, Ex'r, 100 00
Greenwich, Miss Alice M. Cutler, by D. S. Cutler, 100 00
Monson, Mrs. Mary S. Porter, by E. F. Morris, Trustee, add'l, 600 00
Northampton, Numan Clark, add'l, 10 00
Springfield, Miss Lois Bliss, by Mrs. E. C. Rogers, Ex'r, add'l, 41 67
Westhampton, Mrs. Sylvia E. Cook, by A. G. Jewett, Ex'r, 1,005 45
Winchendon, Mrs. Electa H. Brooks, by H. T. Raymond, Ex'r, add'l, 167 00—2,224 12

6,258 85

RHODE ISLAND.

Central Falls, Cong. ch., toward support missionary, 155 22
East Providence, United Cong. ch. 7 31
Peace Dale, Cong. ch. 6 54
Providence, Central Cong. ch., Women's For. Mis. Soc. 91 50
Saylesville, Sayles Memorial Y. P. S. C. E., toward support Rev. F. M. Chapin, 3 12
Slatersville, Y. P. S. C. E. 2 28—265 97

CONNECTICUT.

Bridgeport, Park-st. Cong. ch., to const. W. E. Phillips and A. G. Baldwin, H. M., 118; do., Fullerton Memorial Circle, 14; do., Y. P. S. C. E., for native worker, Madura, 50, 182 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 215 87
Derby, 2nd Cong. ch. 17 00
East Woodstock, Cong. ch. 15 50
Farmington, 1st Cong. ch. 112 50
Greenwich, Stanwich Cong. ch. 13 81
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 626.05; Park Cong. ch., toward support Rev. A. Fuller, 222.43; Student, Hartford Theol. Sem., 139.06, 987 54

Hebron, Friend, 30 00
Kent, 1st Cong. ch. 14 37
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 147 05
Milton, Cong. ch. 3 60
New Britain, Y. P. S. C. E. of South Cong. ch., toward support Mrs. Amy B. Cowles, 353 62
New Haven, Students, Yale Divinity School, 71 00
Northfield, Cong. ch. 6 44
North Haven, Rev. C. E. Ewing, received for preaching, 11 80
Old Saybrook, Y. P. S. C. E., for native preacher, Madura, 1 83
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 3 00
Simsbury, 1st ch. of Christ, toward support Rev. John E. Merrill, 141 00
Thomaston, 1st Cong. ch. 12 58
Waterbury, 2nd Cong. ch. 500 00
Westchester, Cong. ch. 5 00
Woodstock, 1st Cong. ch. 9 80—2,855 31
Legacies.—Cheshire, Henry Gaylord, by George Keeler, Trustee, add'l, 3,000 00
New London, Mrs. Betsey P. McEwen, add'l, 301 33
3,301 33
Less, Norwich, Lucinda W. Smith, tax, 25 00—3,276 33
6,131 64

NEW YORK.

Bethel, Cong. ch. 2 36
Brooklyn, Bethesda Cong. ch., 23.22; South Cong. ch., Mission, 15; Rev. and Mrs. E. W. Cook, 25; Friend, 2, 65 22
Canandaigua, 1st Cong. ch. 10 05
Churchville, Cong. ch. 17 72
Clifton Springs, Dr. and Mrs. F. W. Spaulding, Thank-offering, 37 25
Cortland, 1st Cong. ch., toward support Rev. W. N. Chambers, 68 00
Flushing, 1st Cong. ch. 54 64
Groton, Cong. ch., Storrs A. Barrows, 25 00
Jamestown, F. M. 25 00
Morristown, 1st Cong. ch. 11 51
New York, Salvation, 50 00
Ozone Park, Cong. ch. 12 74
Parishville, Cong. ch. 10 00
Riverhead, J. W. Downs, 20 00
Shortsville, Rev. Wm. P. Sprague, 15 00
Spencerport, Cong. ch. 5 46
Ticonderoga, Cong ch. 10 00
Upper Red Hook, M. M. Elting, 50
Warsaw, Cong. ch. 15 46—455 91
Legacies.—Brooklyn, Elizabeth J. Smith, less expenses, 558 86
Warsaw, Mrs. Sarah C. Alton, by L. A. Hayward, Ex'r, add'l, 51 00—609 86
1,065 77

NEW JERSEY.

Closter, Cong. ch. 8 26
East Orange, Mrs. J. A. Hulskamper, 25; Edward S. Ely, .25, 25 25
Haddonfield, J. D. Lynde, 50 00
Passaic, Cong. ch. 28 00—111 51

PENNSYLVANIA.

Blossburg, Welsh Cong. ch., add'l, 18
Braddock, 1st Cong. ch. and Sab. sch. 15 00
Erie, Friend, 40 00
Lander, Mrs. H. R. Preston, for China, 10 00
Riceville, 1st Cong. ch. 3 40—68 58

MARYLAND.

Legacies.—Frederick, Miss Maria K. Wiestling, by Frank C. Norwood, Ex'r, 5,000, less expenses, 4,580 90

FLORIDA.

Jacksonville, J. W. Stebbins, for work in China, 10 00

ALABAMA.

Graham, Daniel Butler, 1; Francis M. Rice, .14, 1 14
Lofty, Rev. J. A. Kidd, 1 00—2 14

LOUISIANA.

New Orleans, Straight University, La. Mis. Soc. 5 00
Roseland, Cong. ch. 4 75—9 75

TENNESSEE.

Nashville, Union ch., Fisk University, 20 00

TEXAS.

Austin, Tillotson Cong. ch. 4 35

INDIANA.

Legacies.—Fort Wayne, Mrs. Maria J. White, by Frank C. Osborn, Ex'r, 517 39

KENTUCKY.

Harrodsburg, Beaumont College, Bible class, 4 39
Newport, York-st. Cong. ch. 12 00—16 39

MISSOURI.

Kansas City, Westminster Cong. ch. 300 00
St. Louis, Olive Branch Cong. ch. 14 37—314 37

OHIO.

Chesterland, Cong. ch. 4 75
Cincinnati, Welsh Cong. ch. 15 35
Cleveland, Euclid-av. Cong. ch., 56.50; Cyril Cong. ch., 10, 66 50
Columbus, North Cong. ch. 6 27
Elyria, Cong. ch., toward support Dr. H. N. Kinnear, 57 45
Lodi, 1st Cong. ch. 10 62
Mantua, Miss C. M. Davis, 2 00
Sandusky, 1st Cong. ch. 33 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 200; Washington-st. Cong. ch., 19.43, 219 43
Troy, Cong. ch. 10 00
Wauseon, Cong. ch. 8 75—434 12

ILLINOIS.

Aurora, 1st Cong. ch. 28 75
Canton, Cong. ch. 16 18
Carlinville, Mrs. L. B. Corbin, 1 00
Chicago, Leavitt-st. Cong. ch., toward support of missionary, 125; Warren-av. Cong. ch., 99.11; Union Park Cong. ch., toward support Rev. F. E. Jefferey, 67.21; Millard-av. Cong. ch., 21.86; Bethel Cong. ch., 15; Douglas Park Cong. ch., 5; Bethlehem Cong. ch., Woman's Mis. Soc., 5; Faculty Chicago Theol. Sem., toward support Rev. C. N. Ransom, 50, 388 18
Dover, Cong. ch. 45 00
Glencoe, Cong. ch. 23 25
Kewanee, Cong. ch., toward support Rev. W. E. Fay, 77 53
Neponset, Cong. ch. 11 05
New Grand Chain, Cong. ch., collection, 2.54; Pastor, 2.50, 5 04

Oak Park, 1st Cong. ch., toward support Rev. Robt. Chambers, 439.77; 2d Cong. ch., toward support Rev. C. A. Nelson, 144.10, 583 87
Princeton, Friends, toward support Rev. C. A. Nelson, 5, and Rev. E. F. Carey, 2, 7 00
Ravenswood, Cong. ch., toward support Rev. C. S. Sanders, 21 80
Rockford, 1st Cong. ch. 35 46
Sandwich, Cong. ch. 78 30
Sterling, Cong. ch. 48 11
Toulon, Cong. ch. 30 96
Vienna, Cong. ch., collection, 2.07; Rev. Mr. Westman, for China, 10; Pastor, 2.50, 14 57
Waverly, Cong. ch. 5 42
Wilmette, Cong. ch. 17 00
Winnetka, Cong. ch. 16 31—1,454 78

MICHIGAN.

Ann Arbor, 1st Cong. ch. 95 51
Belford, Cong. ch. 50
Grand Blanc, Cong. ch. 19 00
Memphis, Cong. ch. 14 25
Moline, Almon Gilbert, 10 00
Muskegon, 1st Cong. ch. 63 75
Salem, 1st Cong. ch. 8 75
Tyrone, 1st Cong. ch. 6 50—218 26

WISCONSIN.

Ashland, 1st Cong. ch. 34 60
Beloit, 1st Cong. ch. 185 00
Bloomer, Cong. ch. 5 00
Columbus, Cong. ch. 110 00
Lake Geneva, 1st Cong. ch. 25 00
Leeds, Cong. ch. 7 50
Milwaukee, Grand-av. Cong. ch., toward support Rev. W. P. Clarke, 450 20
New London, Cong. ch. 8 50
Oshkosh, Plymouth Cong. ch. 61 05
Pleasant Valley, Cong. ch. 7 00
Prescott, Cong. ch. 35 52
Seymour, Cong. ch., 1.20; do., Mis. prayer meeting, 1.40, 2 60
South Milwaukee, Ger. Cong. ch. 5 00
West Rosendale, Cong. ch., add'l, 1 00— 937 97

IOWA.

Ames, Cong. ch. 39 00
Davenport, Ger. Cong. ch., for work in Mardin, 7 70
Gilbert Station, Cong. ch. 3 32
Gomer, Cong. ch. 2 00
Grand View, Cong. ch., for work in Mardin, 3 00
Harlan, Y. P. S. C. E., for native preacher, India, 15 00
Monticello, Cong. ch., for work in Mardin, 20 50
Muscatine, Ger. Cong. ch., for work in Mardin, 5 00
Sibley, J. E. Staudacher, 25
Sioux City, 1st Cong. ch. 72 10
Wilton, Ger. Eng. College, for work in Mardin, 6 22—174 09

MINNESOTA.

Mantorville, 1st Cong. ch. 14 00
Medford, Cong. ch. 5 00
Minneapolis, Pilgrim Cong. ch., add'l, 5; Vine-st. Cong. ch., 3.75, 8 75
Northfield, Cong. ch. 63 89 — 91 64

KANSAS.

Great Bend, Cong. ch. 9 00
Sedgwick, Cong. ch. 3 00 — 12 00
Legacies.—Manhattan, Joseph B. Quinby, by L. McChesney, Ex'r, less expenses, 621 50
633 50

NEBRASKA.

Hastings, 1st Cong. ch. 39 00
Indianola, Cong. ch. 8 43
Kearney, 1st Cong. ch. 7 35
Lakeland, Francis A. Wales, 10 00
Pickrell, Cong. ch. 4 10
Princeton, German Cong. ch., for work in Mardin, 5 50
Scribner, Cong. ch. 11 20
Steele City, Cong. ch. 5 00——90 58

CALIFORNIA.

Fitchburg, Cong. ch. 16 00
Highland, Cong. ch. 23 00
Los Angeles, Park Cong. ch., 20; J. B. Irvine, Jr., 1.50, 21 50
Oakland, Market-st. Cong. ch. 1 62
Redlands, 1st Cong. ch. 20 35
San Francisco, 1st Cong. Y.P.S.C.E., toward support Dr. H. H. Atkinson, 25 00——107 47

COLORADO.

Boulder, 1st Cong. ch. 30 00

WASHINGTON.

Ahtanum, Cong. ch. 8 65
Granite Falls, Union Cong. ch. 25 00
Seattle, University Cong. ch. 8 03——41 68

SOUTH DAKOTA.

Chamberlain, Cong. ch. 14 80
Gothland, Cong. ch. 2 65
Ipswich, Cong. ch. 2 30
Redfield, Cong. ch. 5 25——25 00

MONTANA.

Red Lodge, Cong. ch. 17 26

TERRITORY OF HAWAII.

Honolulu, Two friends, 7 50

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part, 12,848 85
For trained nurse, care Mrs. R. Winsor, 86 00
For salary, Mrs. F. B. Bridgman (from Aux. Manhattan ch., N. Y.), 45 16
For Morning Star Mission (from Little Lights, Wollaston, Mass.), 10 00 12,990 01

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.* 4,650 00

17,640 01

MISSION SCHOOL ENTERPRISE.

Maine. — Gorham, Cong. Sab. sch., 5; South Portland, Bethany Y. P. S. C. E., 3.50, 8 50
New Hampshire. — Littleton, Y. P. S. C. E. 8 50
Vermont.— Pittsford, Y. P. S. C. E., 5; Wallingford, Y. P. S. C. E., 5, 10 00
Massachusetts.—Auburndale, Y. P. S. C. E., for school in Madura, 30; Boston, Union ch. Y. P. S. C. E., 62; Central Cong. Sab. sch. (Jamaica Plain), 50; Chelsea, Jun. C. E. Soc. 3rd ch., for India,

1; Everett, Mystic Side Y. P. S. C. E., 25; Hyde Park, 1st Cong. Sab. sch., 6.91; Ludlow, Y. P. S. C. E. of Union ch., 3.05; Jun. C. E. Soc. of do., 3; New Bedford, Trinitarian Sab. sch., 16.19; Newburyport, North Cong. Sab. sch., 2.13; Peru Y. P. S. C. E., 1; Shelburne, Cong. Sab. sch., 6.79; Taunton, Broadway Y. P. S. C. E., 2; Turners Falls, Jun. C. E. Soc., 3, 212 07

RHODE ISLAND. — Riverside, Y. P. S. C. E. 2 00

CONNECTICUT. — Bristol, 1st Cong. Y. P. S. C. E., 3.10; Westport, Saugatuck Cong. Sab. sch., 2.61; Woodstock, 1st Cong. Sab. sch., 8, 13 71

NEW YORK. — Ashville, Y. P. S. C. E., 2; Brooklyn, Clinton-av. Cong. Sab. sch., 50; do., Clinton-av. Cong. ch. Boys' Mission Band, for China, 30; New York, Pilgrim Y. P. S. C. E., 25; Smyrna, 1st Cong. Sab. sch., 15; Spencerport, Cong. Sab. sch., 10.55, 132 55

FLORIDA. — Orange Park, Y. P. S. C. E. of Normal and Manual Training School, 2 50

LOUISIANA. — Roseland, Cong. Sab sch. 1 00

MISSOURI. — Kansas City, Clyde Y. P. S. C. E., 10; Old Orchard, Cong. Sab. sch., .78, 10 78

OHIO. — Cincinnati, Welsh Y. P. S. C. E., 4.65; Springfield, 1st Cong. Sab. sch., 20, 24 65

ILLINOIS. — Carpentersville, Cong. Sab. sch., 2.50; Chicago, Millard-av. Cong. Sab. sch., 15.98; Kewanee, Cong. Sab. sch., 12.67; Onarga, Unity ch. Y. P. S. C. E., 3.74; Toulon, Cong. Sab. sch., 20.69; Wilmette, Cong. Sab. sch., 5.59, 61 17

MICHIGAN. — Muskegon, 1st Cong. Sab. sch. 3 60

WISCONSIN. — Beloit, 1st Cong. Sab. sch. 15 00

IOWA. — Ames, Jun. C. E. Soc., 4.35; Iowa Falls, Cong. Sab. sch., 7.36, 11 71

MINNESOTA. — Dexter, Y. P. S. C. E. 15 00

KANSAS. — Great Bend, Cong. Sab. sch. 5 44

538 18

MICRONESIAN NAVY.

CONNECTICUT. — Easton, Cong. Sab. sch. 2 50

SOUTH DAKOTA. — Faulkton, Cong. Sab. sch. 2 00

4 50

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Grandin, Y. P. S. C. E., for DeForest Fund, 5 00

OHIO. — Springfield, 1st Cong. Sab. sch., for Albrecht Fund, 5 00

ILLINOIS. — Aurora, 1st Cong. Y.P.S.C.E., 10; Chicago, 1st Cong. Y. P. S. C. E., 7; Crystal Lake, Y. P. S. C. E., 5; Gridley, do., 5; Lyonsville, do., 6, all for MacLachlan Fund, 33 00

MICHIGAN. — Alba, Y. P. S. C. E., 5; Ann Arbor, do., 10; Traverse City, do., 10, all for Lee Fund, 25 00

WISCONSIN. — Black Earth, Y. P. S. C. E., 4; Lake Geneva, do., 5; Lancaster, do., 5, all for Olds Fund, 14 00

IOWA. — Clay, Y. P. S. C. E., 5; Mingo, Ashton Chapel Y. P. S. C. E., 3; Whiting, Y. P. S. C. E., 7, all for White Fund, 15 00

MINNESOTA. — Brainerd, Y. P. S. C. E., for Haskell Fund, 1 64

NEBRASKA. — Arlington, Y.P.S.C.E., 2.50; Harbine, do., 2.25; Petersburg, do., 3, all for Bates Fund, 7 75

SOUTH DAKOTA. — Aberdeen, Y.P.S.C.E., 2; Canova, do., 10; Ft. Pierre, do., 1.50, all for Haskell Fund, 13 50

COLORADO. — Colorado Springs, 1st Cong. Y. P. S. C. E., 25; Leadville, Y. P. S. C. E., 5; Manitou, 1st Cong. Y. P. S. C. E., 10, all for Albrecht Fund, 40 00

159 89

CONTRIBUTIONS FOR THE DEBT.

VERMONT. — Dorset, G. M. Sykes, 50 00

MASSACHUSETTS. — Lowell, Highland ch., Jas. G. Buttrick, 25 00

ILLINOIS. — ———, Friend, 1,377 40

IOWA. — Davenport, Edwards Cong. ch., 106; S. F. Smith, for daughter, 25.75, 131 75

1,584 15

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT. — Pittsford, Cong. Sab. sch., for pupils, care Miss F. E. Burrage, 4.40; do., Y. P. S. C. E., for do., 4.40; do., King's Daughters, for do., 2.20; Salisbury, Y. P. S. C. E., for catechist, Madura, 10, 21 00

MASSACHUSETTS. — Auburndale, Mrs. Geo. M. Adams, for work, care Miss C. Shattuck, 31.40; do., do., for work, care Miss A. M. Lord, 5; Boston, Union ch., Y. P. S. C. E., for native helper, care Rev. J. H. House, 26.40; do., Primary Dept., Walnut-av. Sab. sch. (Roxbury), for work, care Dr. and Mrs. W. T. Lawrence, 5; do., Miss A. B. Child, for Child School, Wai, 25; do., Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 2; do., Mrs. Zenas, for work, care Rev. C. R. Hager, 5; Cambridge, Prospect-st. Y. P. S. C. E., for Ponasang Hospital, 5.22; Chicopee, Rev. Herbert P. Woodin, for work, care Rev. J. E. Walker, 5; East Northfield, Y. W. C. A. Northfield Sem., for work, care Miss N. N. Russell, 25; do., do., for work, care Miss Fidelia Phelps, 25; do., do., for pupil, care Rev. J. S. Chandler, 25; Grafton, Cong. ch., for use Rev. W. E. Fay, 7.15; Groton, Mrs. John F. Robbins, for new church building, Adabazar, 5; Holyoke, 2d ch. Friday Club, for use of Miss S. R. Howland, 5; Lawrence, Trinity Cong. Sab. sch., for pupil, care Rev. W. A. Farnsworth, 20; Lynn, "In memory of Bertha Carleton Wright," through Miss Ellen M. Stone, for Elenchie G. Tsilka, 2; Marlboro, Union Cong. ch., Chinese Dept., for work, care Rev. C. R. Hager, 13.33; Mattapoisett, Jun. C. E. Soc., for work, care Rev. F. R. Bunker, 2; New Bedford, Mrs. Sarah T. Thompson, for work, care Mrs. H. T. Perry, 10; Somerville, Helen M. Sanborn, for new church building, Adabazar, 5; Waltham, Friend, for industrial work, E. C. Africa, 5; Whitman, 1st Cong. ch., for school, care Rev. E. Fairbank, 16.02; Worcester, Piedmont Cong. Sab. sch., H. B. Lincoln's class, for Lincoln Chapel, Satara, 25, 300 52

CONNECTICUT. — Bridgeport, Park-st. Cong. ch., Fullerton Memorial Circle, for work at Ruk, 36; Glenbrook, Union Memorial ch., for pupil, care Mrs. R. A. Hume, 10; Hartford, Mrs. Edward C. Stone, for Talas Boys' Sch. Building Fund, 5; Naugatuck, Y. P. S. C. E., for medical attendance, Inanda Seminary, 30; New Britain, South Cong. ch., for Talas Boys' Sch. Building Fund, 12.52; New Haven, United Cong. ch., for Ahmednagar Theol. Sem., 300; do., Mrs. Nathan Bronson and friends, for Bible-women, care Miss E. S. Hartwell, 40; West Haven, Rev. and Mrs. G. H. Hubbard, for native helpers, care Rev. Chas. Hartwell, 50, 483 52

NEW YORK. — Brooklyn, Central Cong. ch., Chinese Sab. sch., for use Rev. C. R. Hager, 5.00; Catskill, Mrs. S. A. Gillette, for pupil, care Miss M. L. Matthews, 10; Clifton Springs, J. A. Sanders, for work, care Rev. C. S. Sanders, 100;

Flushing, Miss M. C. Skillman, for Ponasang Hospital, 2; New York, Armenian Evan. ch., for work in Kurdistan, 4.11; do., Y. P. S. C. E. North Cong. ch., for native helper, care Rev. J. P. Jones, 40; do., Edwin M. Bulkley, for native preacher, care Rev. J. P. McNaughton, 50; do., Miss L. B. Brown, per the Misses Leitch, for Bible-woman's house at Inuvil, 30; do., Hovsep Papazian, for work in Kurdistan, 5; Niagara Falls, Mrs. Catharine Louisa Marzolf, memorial of husband, for work, care Rev. and Mrs. A. E. LeRoy, 20, 266 11

New Jersey. — East Orange, 1st Cong. Sab. sch., for pupil, care Rev. W. S. Dodd, 30.80; Lakewood, A. W. Kenney, for work, care Rev. G. E. White, 25; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 30, 85 80

Pennsylvania.—Goshenhoppen, Schwenkfelder Cong. Sab. sch., for pupils, care Rev. C. A. Nelson, 40; Lansford, English Cong. ch. Woman's Mis. Soc., for pupil, care Miss E. M. Swift, 15; Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 60 00

Indiana. — ———, Friends, by Mrs. C. C. Fuller, for Industrial work, E. C. Africa, 14 00

Tennessee. — LaFollette, 1st Cong. Sab. sch., for pupil, care the Misses Bement, 2.01; Nashville, Fisk Univ. Mis. Soc., for work, care Miss Luella Miner, and Miss M. L. Matthews, 8, 10 01

Mississippi. — Merigold, Rev. B. F. Ousley, for Industrial work, E. C. A., 2 00

Missouri. — Kansas City, 1st Cong. ch. Ladies' Union, for Bible reader, care Rev. L. S. Gates, 30 00

Ohio. — Cleveland, Olivet Cong. ch. Extra-penny-a-day Band, for use Rev. C. S. Sanders, 5 00

Illinois.—Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; do., do., Mr. and Mrs. J. A. Werner, for do., 5; Evanston, Rev. J. F. Loba, D.D., for help for little girls, care Miss E. B. Fowler, 2; Oak Park, 2nd Cong. ch., for Building Fund, Canton, 14; Princeton, Friends, for work, care Rev. W. O. Ballantine, 3; Providence, Y. P. S. C. E., for pupil, care Rev. C. A. Nelson, 25, 55 25

Minnesota. — Minneapolis, W. W. Morse, for Talas Boys' Sch. Building Fund, 25; do., Lora Hollister, for native preacher, Foochow, 20; do., W. H. Norris, for work, care of Rev. H. C. Hazen, 7.50, 52 50

Wisconsin. — Marshfield, A. S. Bliss, for Talas Boys' Sch. Building Fund, 5; Prescott, a friend, for work, care Rev. H. D. Goodenough, 5; West Superior, Rev. J. R. Smith, 10; do., Rev. J. H. Nason, 10; do., Harry Rogers, 5; do., P. G. Stratton, 5; do., C. M. Gould, 5; do., Paul Smith, .25; do., Friends, 5; all for Talas Boys' Sch. Building Fund; Windsor, Friends, for do., 13.74, 63 99

Nebraska. — Blair, Jennie A. Hall, for work, care Miss M. M. Borts, 10; Crete, Y. W. C. A. Doane College, for do., 25, 35 00

California. — Long Beach, F. C. Yeomans, for native teacher, Ceylon, 50; San Francisco, 1st Cong. Sab. sch. pri. class, for use Dr. H. H. Atkinson, 4.15, 54 15

South Dakota. — Wolf's Creek, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 2.70; Worms, do., for do., 4.15, 6 85

Montana. — Columbus, Y. P. S. C. E., for Industrial work, E. C. Africa, 1 45

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston,
Treasurer.

For hospital at Marsovan, 70 00

From Woman's Board of Missions of the Interior.
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer.

For work, care Miss J. G. Evans,	5 00	
For work, care Miss C. E. Bush,	10 00	
For use Mrs. W. H. Gulick,	25 00	
For use Miss C. R. Willard,	7 00	47 00

From Woman's Board of Missions for the Pacific.
Mrs. S. M. Dodge, Oakland, California,
Treasurer.

For use Miss M. F. Denton,	30 00	
For school work, care Dr. F. C. Wellman,	3 00	33 00

From Canada Congregational Woman's Board of Missions.
Miss Emily Thompson, Toronto, Canada,
Treasurer.

For work, care Rev. F. W. Macallum,	6 66
	1,703 81
Donations received in May,	34,002 42
Legacies received in May,	12,697 32
	46,699 74

Total from September 1, 1901, to May 31, 1902: Donations, $463,979.95; Legacies, $105,628.57 = $569,608.52.

ADVANCE WORK, MICRONESIA.

Maine. — Portland, Miss M. E. Barrett,	10 00
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	1,669 62
Previously acknowledged,	90,001 15
	91,670 77

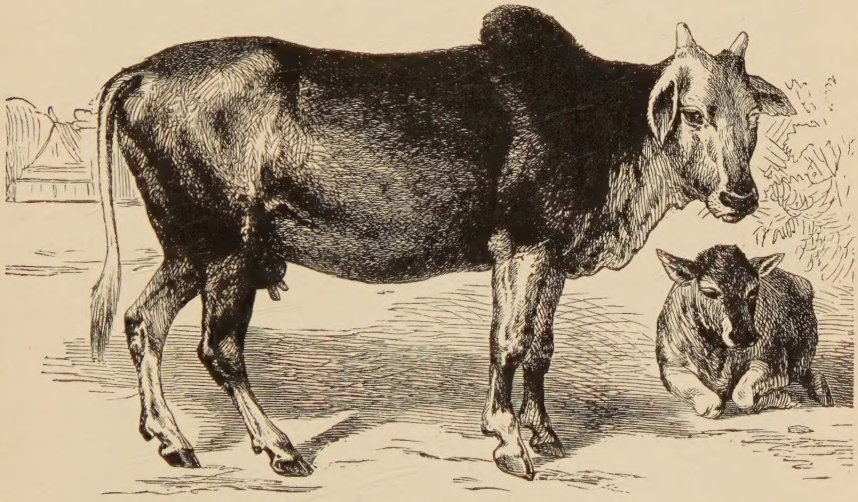
For Young People.

THE STORY OF DURGAMMA.

BY MISS M. L. CHRISTLIEB, OF ANANTAPUR, INDIA.

(*Abridged from a publication of the London Missionary Society.*)

It stood at the end of the bazaar, a little tumble-down mud hut, with thatched roof; windows it boasted none; one rickety door had to admit people and cattle, and light and air, and allow exit to the smoke from the tiny fireplace within as well. There was not much cattle to come through, only one buffalo cow, bald and black and ugly as all buffaloes are, for they say in



THE SACRED COW OF INDIA.

India, "God made the cow, and devil saw it and tried to make one too, but it turned out a buffalo." The inhabitants of the cottage, however, thought much of it, for it was their principal source of income. In the morning the mother milked it and churned the milk into butter, and then the butter was clarified and sold as "ghee," that indispensable article of food in India.

Small as the hut was, it held, beside the buffalo (who was considered the chief inhabitant and had the best corner at night for itself), a family of father and mother and five children, four of whom were girls. There dwelt little happiness amongst them and great poverty. The wife, whose name was Durgamma, would often repair to the sacred tree in the village where stood the huge stone idol, and offer some of her precious "ghee" and some flowers to propitiate the goddess and avert coming disaster; she took all the little girls with her and taught them to worship the stone and repeat the name of the goddess; it might have been Ghaliyamma or Yellamma, or many others;

these are all so many different forms of the dread goddess Kali, the great mother, who yet has no mother-heart at all in her, but loves to destroy and to kill, so that in former times human sacrifices were constantly offered her, and at her chief shrines in the large sacred cities in India she is represented as a monster with bloody lips and a necklace of skulls.

Poor Durgamma had never heard of a divine Being whose character was love; she knew but the sacred image under the tree and reverenced it in ignorant superstition and fear. When Durgamma heard that her husband had at last carried out his threat to leave her she fell down and knocked her forehead on the ground, weeping and wailing bitterly. "What have I done that such a thing should happen to me? Why have the gods cursed me with this dreadful fate? I shall be considered a widow like Achamma, whose husband died the other day, and who is so despised now, and everybody says she must have been very wicked in a former life that such misfortune should overtake her. What shall I do? What shall I do?"

And, indeed, she had reason to bewail herself. It is not easy to describe to those living in Christian countries how wretched is the life of widows and deserted wives in India. Dark, miserable days followed in the little hut, and Durgamma grew despairing and reckless. "They all say I am a widow and a bad woman. I don't care any more if I do get bad."

As she was talking one day, Obana, the only son in the family, rushed in, saying, "Girls, come and look! There is a *padre dhora* (European gentleman) in the bazaar and others are with him. They are singing and talking, and a lot of people are listening. But mind you don't go too near; they say he has little bottles of medicine about him, and when no one is looking he squirts it over some people, and then their caste is broken and they are bewitched."

They all rushed out to see the unusual sight, and did not return till a couple of hours later, chattering like magpies. "The *dhora* asked me if I would like to go to school," reported Obana, breathlessly, "but I said I could not, I must take the buffalo out, and, besides, I'd rather play marbles with the other boys." . . .

"Go and clean this rice," said her mother wrathfully, "and don't stand there wasting your time. And you, Obana, take out the buffalo; it is overlate already. What the *dhora* says may be all right for the white people, but what does he know about us?"

However, the *dhora* did get to know about Durgamma. Through a chain of circumstances, too long to relate here, he heard all her story, and one day he paid her a visit. "Durgamma," he said, "you are having a hard time. Now, I will tell you something. Would you like to give me those three little girls of yours and the boy, too? Then I would send them to school and educate them and see that they grow up good and useful. They are running wild here and learning many bad things, and you, yourself," he added sorrowfully, "are not setting them a good example. You have grown careless since your husband left you, Durgamma, and the children are not learning good things in this house."

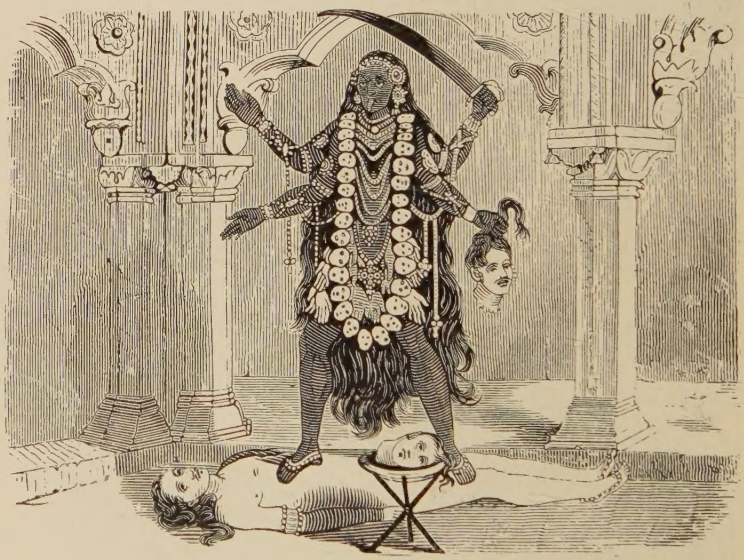
Durgamma burst into tears. "Yes, yes; take them," she said. "They will grow wicked here. I don't want them to be bad like me. It will be better for them at school."

WORSHIPING THE GODDESS KALI.

And so it came to pass. Obana went to a Christian training institution, where he is getting on very well; he has learnt something about the Lord Jesus and has been baptized, and is now called Nathanael, and the three little

girls have received the names of Priscilla, Rachel, and Salome. Priscilla has grown into a big girl, and shows that she is a true Christian by trying to help in small ways of unselfishness the other girls in our Christian girls' boarding school. She is not very clever at her books, but she can turn her hands to all household tasks very well.

Is that the end of the story, you ask? What about Durgamma, the mother, and the eldest daughter, Sundri? Ah, dear children, my story has not a nice ending at all, and if you only like happy endings you had better not read mine. Sundri and her mother are both dead now. Durgamma became a servant in the missionary's home, but the ways of heathendom were so deeply ingrained in her that she did not care to try to learn; whether any ray of light and understanding penetrated her darkened heart it would be



KALI WITH HER NECKLACE OF SKULLS.

difficult to say. The service of sin is a hard service, and poor ignorant Durgamma found it so; her end was so tragic and so sad that I cannot tell you about it here. Are you not glad that the three daughters are saved from a similar fate, which in all human probability would have been theirs?

Suppose someone had come to Durgamma when she was a little girl and taught her to serve Jesus as her little daughters are being taught now, would not her life have been quite different? And if little Sundri had known about the Saviour, and had married a Christian man who himself tried to follow Christ, how much misery, and probably an untimely death, would she have been spared! And there are now thousands and thousands of little girls in India who never have a chance to hear about the Lord Jesus, and they are growing up into superstitious ignorant women, with no power to resist evil and to overcome temptation. Shall we not try and help some of them before it is too late?